

THE
BAPTIST MAGAZINE.

DECEMBER, 1842.

MEMOIR OF THE REV. GEORGE FOWNES,

FORMERLY PASTOR OF THE CHURCH AT BROADMEAD, BRISTOL.

IN the year 1678, the baptist church at Broadmead being destitute of a pastor, the subject of this memoir was recommended to their notice. He had been educated at Cambridge, and afterwards had held a living at High Wycombe, in Buckinghamshire, which he voluntarily resigned before the Restoration. For some time, although he preached occasionally, he was not permanently settled. He is stated to have been a lecturer in Lothbury, and in 1678 he succeeded Mr. Palmer at Pinner's Hall.

Mr. Fownes visited Broadmead in June, 1679, and on the 15th of the following month he received a unanimous call at a church-meeting, when, "as it were, a cloud of naked hands were erected towards the ceiling of the room," expressive of the desire of the church. Mr. Fownes considered this a call in providence, but required a little time for deliberation. On the 16th of September, he visited them again, when the invitation was renewed; "and," say the records, "he owned our call to be the voice of our Lord Jesus Christ unto him, and therefore was willing, as the Lord should help him, to serve the church while he lived." On the 23rd of October he came

to reside in Bristol. At this time there were 166 members; thirty-three being paedobaptists.

In 1680, another persecution commenced, denominated in the church records, "the *ninth*." On the 8th day of the fifth month, George Helliard visited Broadmead, with the bishop's apparitor, and two sergeants. Mr. Fownes was praying, and was scarcely allowed to conclude before they presented him with a warrant from Sir Robert Cann and Alderman Olive. Mr. Fownes observed his name was not in the warrant. Nevertheless they seized him, and would have taken him off if they could. "If you will sit down," said Mr. Fownes, "and let me alone till I have done, I will go with you." But they insisted on his going immediately. A friend having prevailed with the sergeants to retire a little, George Helliard ran for another warrant, and Mr. Fownes was prevailed on to go in another direction. The warrant was forthcoming, but no minister was to be found, and after much abuse, Helliard retired in a rage.

On Lord's day, the 11th, the same parties went again, after they had been to the Castle meeting, and Mr. Gifford's.

Spying the pastor, Helliard in an ecstasy cries out, "There's Mr. Fownes again!" He was preaching, and, notwithstanding their clamorous interruptions, he persevered. They took down the names of many, that they might be fined; but being unable to accomplish more, they went to Mr. Weeks's, and in the afternoon they closed the doors of the Castle meeting, and would not allow any to enter. During the week they flattered themselves they had secured Mr. Fownes near the Tolzey; but, on a closer examination, they found they had arrested an innocent stranger! "Thus the Lord showed us their design, and preserved our minister." The interruptions were now very frequent, not only at Broadmead, but at Mr. Gifford's, Mr. Wey's, and Mr. Weeks's. The conduct to be pursued under all probable circumstances was regularly arranged, and as regularly adhered to in any emergency; and the churches united in defraying necessary expenses.

In 1681 commenced what is called the *tenth* persecution. On the 20th of November, four or five constables entered Broadmead, and commanded Mr. Fownes to desist from preaching, and the congregation to disperse. Mr. Fownes asked who the man was that issued that command. Mr. Terrill said, a constable. Mr. Fownes asked by what authority he acted, and whether he had any warrant. He answered, they had. Mr. Fownes said they had no power to execute any warrant on the Lord's day, except for felony or a breach of the peace. Tilly said that was a breach of the peace. Mr. Fownes said they were met to worship the Lord, and asked Tilly if he saw any armed, or whether he believed in his conscience that they were there with any such intent. Tilly said they must go to church canonically established; and then commanded some to pull Mr. Fownes down; and because he would not come down he

asked for his name. Mr. Fownes said his name was well known, but did not tell him. Mr. Terrill advised him to proceed with the preaching, which he did; and, seeing so many people there, the informers took down some names, and departed.

The next Lord's day, after evening service, the brethren were desired to stay and consult on what should be done in the present emergency, especially as there was then a new warrant against Mr. Fownes for living in a corporation; and above a hundred in the city were recently indicted for not going to church, upon several statutes of Queen Elizabeth, (that paragon of benignity and mercy to tender consciences!) and many had their goods distrained on the Conventicle Act. To prevent the access of informers and the seizure of their pastor, it was suggested that the doors should be shut. Thirteen objected to close them at all; five were for having them open on Lord's days; and twenty for keeping them fast. It was then resolved to "turn the upper stairs, and come in at the left door."

On the 4th of December the informers renewed their attack. Tilly commanded several to pull Mr. Fownes down; but they would not; nor would Mr. Fownes condescend to come down, especially as they produced no warrant. Then Watkins, with great fury, rushed upon him; but Mr. Fownes remonstrated, and said none of the magistrates would do so. Watkins then went for an alderman; and Mr. Fownes told the others, that if they would sit down and be quiet, they should hear what *rebellion* they taught the people. They would not sit, but they stood; and Mr. Fownes proceeded to preach from Heb. iv. 14—16; and afterwards concluded with prayer, being about half an hour in the whole. Then the people went down the stairs that were turned. Tilly, in amazement, calls after Mr. Fownes to come the other way; which he was not polite enough to do.

Then they would have pursued him that way to take him ; but he was conveyed away, under the meeting, into a neighbour's house.

But on Lord's day the 18th the enemy was more successful; all the three powers—civil, ecclesiastical, and military—were engaged on the memorable occasion. There were Sir Robert Yeamans, mayor's officers, and sergeants; Sir John Knight, a sheriff, and a deputy lieutenant; Mr. Rumsey the town clerk; the bishop's secretary and register; with an assemblage of the mobility in the rear. Sir Robert and the sheriff commanded Mr. Fownes to surrender. Mr. Fownes remonstrated. Sir Robert, valiantly, by the aid of a sergeant, forced his way to the pulpit, opened the door, and in great fury said, "Sirrah, come down!" He came down, but, in yielding to authority, expressed his opinion that such language might have been forborne. Sir Robert then sent him to Newgate, by a sergeant. Then, stationing themselves at different doors, the gentle invaders take down the names of the congregation, as they leave, sending several to Bridewell, with some from Mr. Weeks's, who were afterwards committed to Newgate, because they would not engage to desert the meetings. Helliard arrested one member, and sent him to Bridewell, merely for entering a room under the meeting-house, where the young members had been worshipping; there being at the time nothing objectionable, reading, singing, praying, or preaching.

The following Thursday, the 22nd, notwithstanding the precautionary payment of the fine, in compliance with a warrant from Sir John Knight, Capt. Arundell, &c., Helliard and his people rifled and plundered the meeting house, pulling down pulpit and pews at their pleasure. One of them brought in a tankard of strong beer, and sitting down on the pulpit seat, drank to his companions, and a health to the king; and,

after this overflow of good fellowship and loyalty, he sang songs, smoked tobacco, and jeered the poor people until it was time to leave.

The prisoners in Newgate, constituting, as they contended, one family, determined to hold a meeting for fasting and prayer. The fasting, perhaps, might have been allowed, but prayer in Newgate was out of all character. Besides, Mr. Fownes had the temerity to preach; and the people the still more astonishing assurance to sing the forty-sixth psalm. On this, who should send to the mayor but the renowned George Helliard, a prisoner for debt. Down came the sheriff, sergeants, artillery men, &c., &c. The sheriff, in a great rage, stormed at the keeper, and threatened to dismiss him; declared there should be no conventicles there; and took the names of two or three visitors. Mr. Terrill, seeing the sheriff in such a rage, said, "The law allows a family, with four more, to meet, and we, being but one family, may meet." So, effectually to counteract this gregarious inclination, they were ordered to be secured in separate rooms.

The new year commenced inauspiciously. On the 1st of January, 1682, Lord's day, the members who were at liberty were shut out of their meeting-house; and the "window-leaves" were demolished by the rabble, encouraged by their superiors. On the 11th, it being quarter sessions, the prisoners were ordered to the Guildhall. They were twenty-five in number. They engaged two Bristol and two London counsellors, or as they describe them, three counsellors and a barrister, with two attorneys. There were on the bench, in solemn conclave, the mayor, Sir Robert Yeamans, Sir Richard Crump, Aldermen Olive and Hicks, Sir Robert Cann, Sir Richard Hart, and, to crown all, the Lord Bishop. These, with the amiable town-clerk, were for continuing the rebels in prison. But ultimately, counsel succeeded in ob-

taining their discharge, on payment of the fees, and giving security to appear from day to day. Good Mr. Fownes, however, was still detained.

On the 1st of February, Mr. Fownes was removed by *habeas corpus* to London. On a bond being given for £500, he was permitted to travel with a friend; but Sheriff Knight would not allow him the privilege of even calling at his house, though he went past the door. They went on horseback—"a cold, searching, windy day, very bitter weather, and dangerous to Mr. Fownes, who had been kept close prisoner six weeks and three days."

On the 16th, news arrived that Mr. Fownes was "cleared in London, because his mittimus was faulty; but he was bound by Mr. Sayer, the attorney general, to appear the first day of next term to answer for living in a corporation, and holding a conventicle there."

On the 3rd of March, Mr. Fownes came over from Bath, to visit his destitute and desolate people, but was obliged to conceal himself from the adversary. The next Lord's day the two baptist churches met together near Bussleton, in peace; Mr. Whinnell preaching in the morning, and Mr. Gifford in the evening.

On the 12th they met in the fields near Barton Hundred, and were addressed by Mr. Buttall of Plymouth in the morning, and Mr. Whinnell in the evening: about a thousand present. In the afternoon Mr. Weeks was captured by Helliard, "in James's-yard." They had him before the mayor, who, because he was going to "Wasborough's" church, took Mr. Weeks with him! The next day, Monday, the church met at Parkhouse, over Durdham Down, and Mr. Fownes preached and administered the Lord's supper. At this meeting, one who had been previously baptized was received to communion. It was a rainy morning, and afterwards snow; but the greater part of the church were there notwithstanding.

On the 11th of June Mr. Fownes, having returned from London but not daring to enter the city, preached to the people in Kingswood, near Scruze-hole, under a tree, and endured the rain. He did the same on the 18th, but was in great danger from a company of train bands who were sent in search of meetings. On the 25th he preached there again, undisturbed. For several weeks following he persevered, but not without considerable danger. The informers wearied themselves out, with but little success. Several were taken on their return, on suspicion, and committed to prison and fined; but Mr. Fownes and Mr. Whinnell escaped.

In August Mr. Fownes withdrew from public observation, because of the assizes; but in September we find him again preaching and administering the Lord's supper in the woods. The informers were prowling about, and met with some of Mr. Gifford's people, but Mr. Gifford himself eluded their vigilance. They were very near capturing Mr. Gardner, who preached for Mr. Weeks, but, crossing the water at St. Ann's, he escaped. Notwithstanding these field meetings, meetings in the city were kept up as regularly as they could be. One in December has a very curious circumstance connected with it—"Met for our lecture on Redcliff-hill, in peace; taking a great deal of caution in coming and going, the women wearing neither white aprons nor pattens!"

The following year similar meetings were held, but attended with more danger. On the 14th of January, 1683, they met at the usual place in the wood as early as nine in the morning, and separated at eleven, having had intelligence that they were to be routed at twelve. Three justices—Newton, Player, and Meredith—with about ten officers, rode along the wood by the river's side in search of the rebels: but in vain; three meetings having been held and dispersed.

In the evening, young Olive met one of the hearers, and began to question him; but two sturdy colliers threatened what they would do if he spoke another word, which so alarmed him that he pulled off his hat to them and slunk off! "*Laus Deo!*" (say the records,) and in the evening we broke bread in peace!"

On the 22nd, very diligent search was made for Mr. Fownes and some others, in a great chest. Warrants were also out for Mr. Terrill, Mr. Gifford, and Mr. Weeks; the "ringleaders" being particularly in request. Consequently, Mr. Fownes was persuaded to withdraw further off, only the members knowing where, and holding communication with him. He contrived, however, frequently to meet them, and to preach and administer the Lord's supper, notwithstanding they were literally "hunted" as so many deer.

On the 15th of March, several of Mr. Weeks's people having conformed, Mr. Fownes addressed two questions to the church: "First. Whether they did not stand in the same relation and own the same principles as at first? And, secondly, Whether any were otherwise minded?" Desiring that any who were should speak. But, although the assizes were at hand, and many were liable to pay twenty pounds a month for their nonconformity, there was a solemn silence. "We were enabled," say they, "to trust in God; not one was for conformity." They would soon have had their courage tried, and been captured by the informers, who had got information of them, had not a shrewd lad put them on a wrong course, and then run and warned the people. That week, about a hundred and fifty of the dissenters were convicted by the recorder, on the statute of the 23rd of Elizabeth, and fined twenty pounds a month each for not going to church.

On the 18th they met in peace, and enjoyed their privileges, at Conham

house. Mr. Fownes preached to them in the wood. Olive had threatened to send some troopers, to convey them to Gloucester gaol; and ten of Oxford's troop, passing from Bath to Bristol, saw some, and threatened to be with the others as soon as they should learn in the city where they held forth. "Yet we were in peace. *Laus Deo!*"

But, alas! on the 25th Mr. Fownes was captured. He was at the time very ill; but promised his people to be with them in the wood. Accordingly he went: but about three quarters of an hour after, they were surrounded by horse and foot, the former in close ambush. Mr. Fownes mounted a horse, which one of the informers seeing from a hill, he made a signal to the troops in ambush to pursue; but even then they would not have found him had not a countryman innocently told them which way he was gone. By Justice Player's orders he was detained at a collier's all night. The next day he was taken to the Newton's Arms on the London road, where Player, Newton, and Meredith, made his mittimus to Gloucester for six months, on the Oxford act. Mr. Dickenson, being present, was bound over to the assizes, for having attended a meeting of a thousand people. Others were obliged to steal away, or they would have shared the same fate. Mr. Fownes had been preaching from 2 Tim. ii. 9, "I suffer trouble as an evil doer, but the word of God is not bound." Player also granted warrants to take twenty-eight others to Gloucester, if they could be captured. On the 15th of April, therefore, they met on the other side of the river, where the justices were less active. But Helliar, who was made under-sheriff of Somersetshire, being on horseback, with a pair of pistols before him, came up with bailiffs and constables while Mr. Whinnell was preaching, near Bussleton common, and they secured several, but Mr. Whinnell es-

caped. He manifested great anxiety to capture Mr. Terrill; but, directing his men to the wrong person, "he in the black hat," Mr. Terrill also escaped: but several were taken, and conveyed to an alehouse in the neighbourhood, whence some escaped: but others, including Mr. Ellis, were taken to Whitechurch, and carried the next morning to Justice Langton. Then Helliard went in search of Mr. Weeks's people, who were near. They had just dispersed, but met again in the afternoon; when Helliard pursued them, and many fled across the water. Helliard then waved his hat for Olive and his men to pursue them on the Gloucestershire side; which they did, and compelled the officers of the hundreds, much against their inclination, to accompany them. They soon caught a view of Mr. Knight, a minister from Taunton, and Mr. Ford, a Bristol mercer. After they had pursued them a full half mile, Mr. Ford, seeing no likelihood of escape, and supposing the river not to be deep, ventured into it, in hope of reaching the opposite bank. The pursuers made a tremendous noise, as though they were hunting, vociferating as loud as they could, "Knock 'em down! knock 'em down!" The very cattle were alarmed, and scampered about in all directions; and some persons at a distance actually thought they were hunting deer! Mr. Ford and Mr. Knight both took refuge in the river; but Mr. Ford, from some cause or other, soon sinking, cried out loudly for help; but, though many witnessed the whole, not one of them would render any help, and Olive and his men made off as fast as they could. Happily, there was a Kingswood collier near, one of those "sinners above all sinners!" Having a child in his arms he laid it down, plunged in, and with much difficulty saved Mr. Knight. He called to Watkins, the marshal, to help; but the heartless wretch refused; and, in consequence, Mr. Ford was drowned. Some

of the kind-hearted colliers carried Mr. Knight to a house in Pilemarsh, where, by warm blankets, and other suitable means, he was recovered. The persecutors no sooner heard that he was likely to live, than they beset the house, and demanded that he should be delivered to them, to be conveyed to prison. But Mr. Fox, their hospitable friend, barred the intruders out. Soon after, they came again, with a warrant, and searched the house. But while they were gone, Mr. Fox had conveyed Mr. Knight to another house. Then, to conceal their own wickedness, they raised a report that Mr. Knight had drowned Mr. Ford, and would send a hue and cry after him. Others insinuated that Mr. Ford had drowned himself. But the body being found that evening, the coroner was sent for, and a jury of nineteen was impanelled. Eight witnesses swore that they saw them pursued into the water, and that the pursuers repeatedly cried, "Knock 'em down!" The next day, the jury brought in a verdict against three of the pursuers, as the cause of Mr. Ford's death, and the coroner issued his warrants for taking them, and desired the mayor of Bristol to do the same; but he refused; so the coroner acted alone. Hoar, an accessory, was found; but Olive let him escape.

The nine persons who had been taken before Justice Langton were, by Helliard's instigation, sent to Ilchester. Helliard laid very grievous things to their charge; intimating that they were rebels, and dangerous to the government; that they went about the country, broke down hedges and trampled down the corn, threw gates wide open, &c. The justice asked them whether they would traverse or submit. Ignorant of the consequence, they said they would submit. Then they were asked if they would go to church and receive the sacrament at Whitsuntide, and bring a certificate of their doing so: if they would, they should be cleared;

if not they should be fined twenty marks each. They desired time to consider: at length, they said they would go to church. "Oh!" says Helliard, "they call their conventicles the church!" So they were fined, in all £120, and sentenced to lie in prison till it was paid. And, not content with this, the persecutors declared they would have thirty from each side of the river, and make them go through fire as well as through water.

About this time they had a letter from Mr. Fownes in answer to some queries, particularly as to whether they should meet publicly in a body, or privately in small groups. Mr. Fownes assured them that it was their duty to meet publicly, and not refrain for fear or threats, till they were compelled by force (Ezra iv. 23,) and until they could arrange for small meetings; and that, in the mean time, it was the duty of every member regularly to attend the church-meetings.

Towards the close of 1684 a new bishop came to Bristol; the former one, with most who were active in his service against the dissenters, being dead. The new sheriff, Twyford, entered on his office with a speech worthy of Nero—that he would find out all meetings, and, "like death, he would spare none!"

Mr. Fownes, whose legal term of imprisonment had long since expired, was from time to time compelled to appear in court at the quarter sessions, where, after much abuse, he was sure, under some pretence or other, to be remanded. He was charged with being "turbulent and seditious;" and told, that unless he found bail to the amount of £600, and gave security for good behaviour (which involved the entire renunciation of attendance at the meetings) he should lie in prison. He refused, and his imprisonment was interminable but by death.

Death, more merciful than his persecutors, released him from all his trials, on the 29th of November, 1685; he having been confined in Gloucester gaol

two years and nine months. When the officers conveyed him to prison, they declared he should never come out alive; and, although his mittimus was for only six months, the threat proved fatally correct. Endeavours were made to procure witnesses to swear a riot against him; although, for a very obvious reason, no fellow-rioter was included in the indictment. On the eve of his trial, one on whom considerable reliance was placed, completely disappointed the persecutors. Looking hard at the justices, he said, with evident surprise, "Lord, gentlemen! what would you have me do? I cannot swear any thing against this person!" Nevertheless, they impanelled a jury, and proceeded. Mr. Fownes pleaded his own cause; and, encouraged probably by the conscientious simplicity of the witness, very pleasantly and pertinently reminded the jury that he and his horse could not be guilty of a riot without company! This, of necessity, made an impression on the "twelve good men and true," who, however, to preserve appearances, retired to consider their verdict. They soon returned and pronounced a verdict of "not guilty." "What! not guilty?" exclaimed the bishop's chancellor, who was on the bench. "No, not guilty," replied the foreman, with honest warmth; "*not guilty*; for how *can* George and his horse be guilty of a riot, without company? I say, *not*!"

Such a verdict in the present day would have been a sufficient, if not a satisfactory acquittal. But Mr. Fownes was remanded to prison. When, at the end of six months, he claimed his liberty, he was told by the jailor that he had had positive orders not to let him go.

At the following assizes Mr. Fownes made a formal appeal to the judge, who, it is supposed, would have liberated him, had he not been influenced by his colleagues. Player and Newton alarmed

his fears, telling him that if he let that man go he would draw all the country after him. The bishop's chancellor, too—minister of mercy!—and Sir Richard Hart, whispered in his ear that Fownes was a dangerous person, and that it was not safe to the government to let him go.

Sacrificed on the altar of priestly malice and judicial cowardice, the man of God was destined to die in prison. This was the more cruel, as he was labouring at the time under an affliction producing the most acute and agonizing pain. An eminent physician, who was specially consulted, did not hesitate to declare that this imprisonment occasioned his death; and that it was no less murder, and infinitely more cruel, than if they had run him through with a sword the first day he went in!

The following is the brief testimony of the church to his talents and his character:—

“On the 29th of November, our pas-

tor, Brother Fownes, died in Gloucester gaol, having been kept there for two years and about nine months, a prisoner, unjustly and maliciously, for the testimony of Jesus and preaching the gospel. He was a man of great learning, of a sound judgment, an able preacher, having great knowledge in divinity, law, physic, &c. A bold, patient sufferer for the Lord Jesus, and the gospel he preached.”

The preceding particulars are extracted from a work entitled, “The Rise and Progress of Dissent in Bristol, chiefly in relation to the Broadmead Church,” by J. G. Fuller: a work of which an account was given in our number for March, 1841, but to which we are happy to direct again the attention of our readers, as containing memorials of men of whom the world was not worthy, and whose sufferings ought not to be forgotten by their descendants.

THE PERSECUTIONS OF DAVID.

VL. INCONSISTENCIES.

“Let tunes to tears and praise to plaints be prest.”

As we continue to trace this history, we meet with an enlarging stream of instruction and at the same time feel more sensibly the necessity of assistance from the divine Spirit, who caused it to be written for our benefit. It is necessary that we now bear in mind that great principle of interpretation which requires us to judge of detached portions of the Bible by the general tenor and spirit of the whole book; so that if any such portion be obscure or apparently contradictory, it is to be explained in conformity with the more full communications made in other parts of the volume. It is thus that we interpret every other

communication of equal magnitude; nothing being more natural than that an author should unfold his views less fully in one passage than he does in others. Even, therefore, if we do not find in the course of David's history an express disapproval adjoining the record of any improper action, we are by no means to conclude that his conduct was considered innocent or excusable, but are to judge of it according to the clearer discoveries of the will of God, in other parts of his word. The narration indeed professes to be only a record of facts, and by no means to embrace a full expression of the divine approval or disapproval; al-

though the thoughtful reader will often find in those facts themselves by no means dubious intimations of the decisions of a righteous Governor.

David's separation from Jonathan was accompanied by circumstances exceedingly affecting. Apart from banishment from his home and from his noble friend, there was much to exercise his faith in the prospect of precarious and unsettled exile; for he was sufficiently aware that Saul would soon take measures for his destruction if he fixed his habitation in one place. He had before him, it is true, the divine promise that he should eventually reign over the kingdom; but how distant seemed the time of its fulfilment, and how dreary the path by which he was required to ascend the eminence! And if such were probably his depressing aspirations, we must reflect with hearts of sympathy, as well as righteousness, on his subsequent conduct.

After he had, in company with a few young men, for some time borne his sufferings, he came to Nob, a town in the province of Benjamin,—not far from the spot on which Jerusalem afterwards stood,—where the tabernacle was situated, and Abimelech the high priest presided. He went thither, as we afterwards learn, with the desire of committing his way unto the Lord, and entreating direction for his future course; but a secondary and most important object was to procure some sustenance for himself and his companions. He knew that there was in the sanctuary a regular supply of “shew bread,” namely, twelve loaves, which after being set upon the golden table before the Lord, and permitted to remain there for one week, were replaced by new loaves; while those removed were appointed to be eaten by the priests, and by them only. This destination could not be altered under ordinary circumstances; but, as the case was extreme, David considered that the

ceremonial law might yield to the law of nature; that a merely positive institution might be temporarily put aside to admit of the fulfilment of a moral duty. He therefore resolved to apply for the shew bread; and thus far he is justified by our Lord, who in defending his own conduct on the sabbath day from the ceremonial refinements of the Pharisees, appeals to David's example. “Jesus went on the sabbath day through the corn; and his disciples were an hungered, and began to pluck the ears of corn and to eat. But when the Pharisees saw it they said unto him, Behold, thy disciples do that which is not lawful to do upon the sabbath day. But he saith unto them, Have ye not read what David did when he was an hungered, and they that were with him; how he entered into the house of God, and did eat the shew bread, which was not lawful for him to eat, neither for them that were with him, but only for the priests?”

Would that his necessities had urged him no further than the resolution to depart from a ceremonial injunction! But on coming in these circumstances into the tabernacle, the priest was naturally astonished and terrified. David, the commander of the armies, the most distinguished of all the generals in Israel, and the anointed successor to the throne, coming in this wretched guise, was a spectacle sufficient to excite wonder, and, in those unsettled times, suspicion and terror. What could the poor exile say? That he was wretchedly attended, and miserably destitute, even of necessary food, he could not deny; but to divulge honestly the occasion of this would have been, to all human appearance, to close up the only source of hope; for the priest dared not, on the most solemn religious grounds, act in known opposition to the king's authority. It was a moment of distressing deliberation, a moment out of which were “the issues of life.” Oh, why not adhere to

duty? Why not dare to rely on him who suffers not his people to perish, but is "a very present help in trouble?" Would that thou hadst known of Elijah, who was first sustained by the fowls of heaven, and then by the mere word of God; or, rather, of thy great Master, who, after enduring solitary hunger for forty days, repeatedly repelled alluring offers, because the acceptance of them would have argued distrust of his heavenly Father. Yea, happy had it been if thou hadst had the feelings which led thee in later times to sing, "The young lions do lack and suffer hunger, but they that seek the Lord shall not want any good thing."

But how important is the daily prayer, "Lead us not into temptation:" in other words, "Withhold us from trials which are too severe for our feeble principles; from inducements to sin which we have not the courage to resist." "Such," says one to whom the human heart was comparatively well known, "was the counsel of our Lord to his disciples in a season of peculiar danger: 'Watch and pray, that ye enter not into temptation.' He had himself entered that field, and came out a conqueror; but he knew what was in man, and counselled them rather to avoid than court the contest. In cases where the heart begins to be seduced by temptation, it will soon become restless, solicitous, and importunate; it will moan after it, and be exceedingly fruitful in devices to get into the way of it. It will persuade conscience, for once, at least, to be silent; it will blind the mind to the evil, and paint the desirableness of the good; and if all this will not do, it will promise to be only a looker on, or that thus far it will go, and no further. But, if thou hast any regard to God or his cause, or to the welfare of thine own soul, 'consent thou not.' " *

David, alas! did "consent." He entered within the range of seduction, and impelled by the desire of preserving his own reputation in the eyes of the priest, as well as of securing the food for want of which he was perishing, he framed the following misrepresentation. "Why art thou alone?" said the priest. "The king," replied David, "hath commanded me a business, and hath said unto me, Let no man know any thing of the business whereabout I send thee, and what I have commanded thee; and I have appointed my servants to such and such a place."

On what principles, consistent with divine revelation, this conduct should ever have been defended, it is hard to say. David himself, we are persuaded, would be the first to condemn it, when his soul was liberated from the influence of the tempter; and it is in every way calculated to fill those who, like him, profess to be the servants of God, with a salutary fear of falling; for no spiritual privileges, and no vows, however solemn, can withstand the enemy "coming in like a flood;" the "Spirit of the Lord alone can lift up a standard against him."

Although the delinquent, on his contrite and sincere return to that atonement by which the character of God is honoured, and a way of salvation opened to the guiltiest sinner, would receive forgiveness, yet the all-righteous Ruler does not forbear to express his displeasure by permitting some calamitous events to arise out of this treachery. Not the least of these, it will be readily allowed, was his being suffered to take a course which led into circumstances still more dangerous, and into sins scarcely less distressing than those just adverted to. The first thing for which he asked, after his hunger had been satisfied, was the means of personal defence. It was not the place most likely to contain weapons of warfare; but the desire was singularly gratified by the circumstance of the

* Andrew Fuller.

sword of Goliath having been there laid up as a memorial before the Lord of his goodness to Israel. It was a striking and appropriate method of testifying gratitude for a deliverance so clearly wrought by Jehovah. We should have been glad to know that it never had again been stained with blood, but had remained as a trophy of the Prince of peace; or if those times of carnage could not dispense with its services, it would have been consolatory to learn that at least it was again wielded by faith, equally pure and lofty with that by which it was obtained. Thus lightly armed he left Nob, and proceeded westward, across the boundary of Benjamin, into the province of Gad, travelling onwards until he came to the city of Gath. What could have induced him to go thither it is difficult to conjecture. Surely, he could scarcely anticipate hospitality from a people against whom he had repeatedly fought; and assuredly he could not expect that they would overlook the only weapon with which he was supplied,—the proof of their own conquest and their own shame. It might be, that Achish, desiring to draw off from Saul's armies so able a general, had at some former time given David intimation that he would receive and protect him: but the adventure seems more like a consequence of the withdrawal of that wisdom and counsel with which he had been favoured when his ways pleased the Lord. How dangerous it is to take a single step from the line of duty; and especially to refuse to retrace that step as soon as it is discovered. No sooner do we grieve our divine Counsellor and Guide, than the heart becomes hardened, and the understanding obscured; while all that collectedness and decision which are essential to a successful pursuit of duty are banished from the heart.

He had not long remained in Gath before he naturally became an object of

persecution to the various officers of Achish. They watched his expressions as the Jews did those of our blessed Lord, with the view of wresting them to his condemnation. Unable, probably, to bring against him any accusation of existing hostility, they assailed him with his former deeds against the honour of their nation. They repeated the praises which he had received for his former victories, and intimated, that as he was destined to the throne of Israel, he would continue to be their most powerful opponent if they permitted him to escape alive. These words filled David with terror, and drove him thus to complain before the Lord.

"A Golden Psalm of David, when the Philistines took him in Gath.

"Have pity, Lord, for man
Is gaping to devour;
They vex me daily with wild war,
They press me every hour :—
My foes all day are gaping wide,
O thou most High! In war and pride,
Upon me thousands lour.

"My words they writhe and wrest,
Their counsels aim all day
On me for evil; gatherers close
And hidens dark are they;
Well mark they out each step of mine,
Even as of old they wound their line
Around my soul, their prey." Ps. LVI.

When these words came to be applied to our Saviour, with a meaning yet more vivid, he was enabled to associate them with an avowal of untainted honour. It was not so, however, in the case of the son of Jesse. His garments cannot be pronounced altogether unspotted. It is still, unquestionably, to be remembered, that there was much permitted to remain in the spirit of the former economy which was for the first time disallowed by the personal ministry of Christ, so that what is totally inadmissible in us might be capable of extenuation in David. Yet his conduct on former occasions, distinguished as it was by a unanimous trust in God, makes his device on this occasion seem unworthy even of himself. He knew that madmen

were (as they are in our own day in many parts of the world) considered sacred and entitled to protection, from the superstitious belief that the mind of the person has forsaken the body and passed into heaven; and on this, as well probably as on other grounds, he conceived that his only means of deliverance lay in assuming such a character. "He," therefore, "changed his behaviour before

them, and feigned himself mad in their hands, and scrabbled on the doors of the gate, and let his spittle fall down upon his beard."

This humiliating expedient availed to his escape from Gath: but, although a measure of prosperity intervened, the disastrous consequences of his infidelity, as we may possibly hereafter see, had not terminated.

SERMON ON BEHALF OF THE BRITISH AND FOREIGN SCHOOL SOCIETY,

PREACHED AT CARTER LANE MEETING-HOUSE, DEC. 18, 1814,

BY THE REV. ANDREW FULLER.

"Many shall run to and fro, and knowledge shall be increased."—DAN. xii. 4.

WHATEVER obscurity there is in these prophecies, there are some particulars in them which determine their application to gospel times, and perhaps to those in which we live. Such is the mystical number of "a time, times, and a half," in verse 7, or 1,260 years; which has an invariable reference to the period of anti-christian domination (compare verse 7 with Rev. x. 5, 6; xi. 2, 3; xii. 14; xiii. 5). That which is here predicted, therefore, must refer to the close of this period, and to the introduction of the millennial kingdom of Christ.

The characteristics of these times are, that they shall be preceded by "great troubles," but from which Michael will "stand up" to deliver his church; that there shall be men of eminence, who shall "turn many to righteousness, and shine like the stars for ever;" and that "many shall run to and fro, and knowledge shall be increased."

Two things require attention; namely, the *kind* of knowledge here referred to, and the *means* by which it is to be increased.

As to the first, we have heard much of late years of *philosophical illumination*, which, by excluding the Bible, is to ameliorate the condition of man; and we have seen some of its effects. It is something remarkable, that from the time when the Bible was to be thrown aside as useless, it has been more in request, and more extensively circulated! Partial as unbelievers may be to their own kind of knowledge, they cannot expect that its prevalence should be an object of scripture prophecy. No; the knowledge of which the scriptures make account is that of which the fear of the Lord is the beginning. We may depend upon it that it is Bible knowledge, or the Bible would not have predicted it with approbation. It is that which "the wicked will not understand, but the wise shall understand it." It is the knowledge of "the only true God, and of Jesus Christ, whom he hath sent." With this, however, must be included the first principles, at least, of human science, as subservient to it; inasmuch as the end includes the means which lead to it.

It is the glory of Christ's kingdom

that it is established and promoted by knowledge. It invites examination, and courts humble inquiry. Is it thus with paganism, or Mahommedanism, or apostate Judaism, or deism, or corrupt Christianity? No: these are all works of darkness, for the dispelling of which many shall run to and fro, as with the lamps of truth in their hands.

We have a *written* religion; and though it is not essential to salvation that we should be able to read and write, yet these are essential to our making any considerable proficiency in the knowledge of God. Without being able to read we cannot "search the scriptures," nor "meditate in the law of the Lord by day and by night." It is a great disadvantage to a hearer of the gospel to be unable to compare what he hears with the word of God. Nor is it less so to a minister, or a missionary, in addressing such auditors. It might therefore be presumed, that prior to the general spread of the gospel there would be a general diffusion of knowledge, even amongst the lower classes of mankind.

Secondly. Respecting the *means* by which knowledge shall be increased,— "many shall run to and fro;" that is, they that possess it shall be desirous of imparting it to others. There may be a desire to impart knowledge without possessing it. Some good men, like Ahimaaz, are eager to run while yet they have no tidings, and some vain men have an itch to be teachers when they would rather become them to learn. Those who possess knowledge, however, will do well to impart it according to their ability.

It is chiefly by means of instruction that men are "wiser than the beasts of the field." We are born, it is true, with capacious and immortal powers, but while the mind is uninformed they are of but small account. Knowledge enters principally at the door of the senses.

To what do we owe the gift of speech? It may seem to be natural to us; but if we are born deaf we shall also be dumb; and if with this we were blind, there would be but little difference in point of knowledge between us and other animals. Why is man so long in growing up to maturity? Other animals attain theirs in a short time compared with him. Is it not that there may be opportunity for instruction? What is the difference between the civilized and the savage part of mankind? Both may possess like powers; but the one is instructed, while the other is not. Many poor boys and girls in a country village, who cannot read, and never hear the gospel, nor converse with wise men, are very little, if any thing, superior to savages. Who can read the pathetic lines of Gray, when looking at the graves of the poor in a country churchyard, without dropping a tear of sympathy?

"Perhaps in this neglected spot is laid
Some heart once pregnant with celestial fire;
Hands that the rod of empire might have
swayed,
Or waked to ecstasy the living lyre.

"But Knowledge to their eyes her ample page,
Rich with the spoils of time, did ne'er unroll;
Chill penury repressed their noble rage,
And froze the genial current of their soul!"

A portion of this evil may always continue to be the lot of the poor in the present life: but it may be considerably diminished; and, when the knowledge of the Lord shall cover the earth as the waters do the sea, it will be so. Genuine benevolence will produce this effect. God hath so ordered things that we should be blessings to one another. One generation passeth not away till it has reared another to take its place. We might all have been called alone, and blessed, like Abraham; but as in blessing him God made him a blessing to the nations, it is in some respects the same with us. If he give us the cup of salva-

tion, we must hand it round. If he give us knowledge, or riches, or any other gift, we must not keep it to ourselves, but run to and fro that we may impart it.

If it be the design of God to diffuse the knowledge of himself over the earth in these last days, it might be expected that suitable means and instruments would be employed to accomplish it. When he meant to rear a tabernacle in the wilderness, he raised up Bezaleel and Aholiab, and other wise-hearted men, in whom he put wisdom and understanding. Thus we might expect men to be gifted and qualified for the work appointed them, and to be stirred up to engage in it. It might be expected, supposing a great work designed to be accomplished, that societies would be formed, some to translate the sacred scriptures into the languages of the nations, some to give them circulation, some to scatter tracts which shall impress their leading principles, some to preach the gospel, and some to teach the rising generation to read and write.

Who can observe the movements of the present times without perceiving in them the finger of God? They may not have risen just in the order above described. The institution of Sunday schools, as they are called, for the children of the poor, took the lead about thirty years ago; since then, other institutions of various kinds have followed; but they have all risen *nearly* together, and all indicate a divine design. They form a whole, and, like the different parts of a machine, all work together.

Amongst these institutions which have already attracted the attention of Europe, and not of Europe only, that which is now called "The British and Foreign School Society" claims our attention. And such a society is wanted to give success to all other institutions for the diffusion of knowledge; for, if the world were full of Bibles, it would be of little avail if the people were not taught to read them.

Is not the British system of education an engine capable of moving the moral world? From what little I know of it I am persuaded it is; and that God has caused it to be brought forward for this purpose. Its principle appears to me to be military. We all know what astonishing effects are produced in the political world by forming and organising a number of men, every one filling the most advantageous post, and all acting together in concert. If this principle has been brought to bear in war, why should it not rather be employed in promoting knowledge, and diffusing the blessings of peace? It is of but small account, whether it originated with a Bell or with a Lancaster, and whether the societies act in concert, or not, so that they do but act. It may be a useful rivalry, and serve to provoke to good works. It requires to be supported, and I trust it will be so. If the nations of Europe, who have sent and are sending messengers to learn the principles of our operations, should perceive our hands to slacken in the use of them, it must not only sink us in their esteem, but impede the progress of the work. It is only to be a little more economical, denying ourselves of a few of the superfluities of life, and we may support all these institutions. The expense of one lust is greater than all the taxes of benevolence and religion.

I only add, amidst all our running to and fro to increase knowledge, our first concern is, that we ourselves know the only true God, and Jesus Christ whom he hath sent. Without this, the rebuke of the apostle to a conceited Jew will apply to us: "Thou art confident that thou thyself art a guide of the blind, a light of them who are in darkness, an instructor of the foolish, a teacher of babes, who hast the form of knowledge, and of the truth in the law: thou therefore who teachest another, teachest thou not thyself?"

AN ARGUMENT FOR THE BAPTISM OF INFANTS.

From the New York Baptist Advocate.

WE have never seen pædobaptist papers and periodicals more crowded than at the present period, with communications and editorial articles against the views and practices of baptists. This is especially the case with New England publications; and yet, from all that we hear and read upon the subject, there never was a period when baptist principles made more rapid progress than they are now doing among the congregationalists and methodists of New England. We have not attempted to reply to the numerous attacks lately made upon our tenets, because, in almost every instance, they have been of a character to expose the weakness of the cause so supported, and to lead the pædobaptist reader to doubt the scriptural validity of his practices. As a specimen we copy one article which is going the rounds of pædobaptist publications as an additional argument in their favour. Last week it appeared in the *Christian Intelligencer*.

"ANXIETY OF A GOOD BAPTIST MINISTER TO
DEDICATE HIS CHILD TO GOD.

"The congeniality with pious parental affections of dedicating our children to God in baptism needs no demonstration. The best of our baptist brethren do that which comes the nearest to it possible, and still fail. We give one striking illustration, with some comments interspersed by the *Ohio Observer*.

"While we have no wish to engage in controversy with our brethren on the subject of infant baptism, we were so much impressed with the account of that eminently pious and devoted baptist minister, Andrew Fuller of Kettering, England, 'whose praise is in all the churches,' that we transcribed it as exhibiting the *natural feelings of a devoted parent with reference to a darling child*; and in conclusion could scarcely help exclaiming, in the language of Peter, Acts x. 47, 'Can any man forbid water that these (children) should not be baptized?' 1.

"Sarah Fuller was born in Durham, Dec. 7, 1779. At the time of her birth I committed her to God, as I trust I have done many times since; once in particular. Viewing her as she lay smiling in the cradle, at the age of eight months, my heart was much affected: I took her up in my arms, retired, and in that position wrestled hard with God for a blessing; *at the same time offering her up, as it were, and solemnly presenting her to God for acceptance*. In this exercise I was greatly encouraged by the conduct of Christ toward those who brought little children in their arms to him for a blessing.

"I have frequently, when carrying her in my arms, sung over her such lines as the following, with much affection:

'May'st thou live to know and fear him,
Trust and love him all thy days,
Then go dwell for ever near him,
See his face and sing his praise.'

"Again, with reference to this child, who was very sick, he writes, 'Was exceedingly distressed; went to prayer with a heart almost broken. Some encouragement from conversation with dear Dr. Ryland. I observed that God had not bound himself to hear the prayers of any one for the salvation of the soul of another.' He replied, 'But if he has not, he frequently does so; and hence, perhaps, though grace does not run in the *blood*, yet we frequently see it run in the *line*. Many more of the children of God's children are gracious than others.'—*Life of Rev. A. Fuller, by John Ryland, D.D., pages 256 and 268.*

"This dear child died in the 7th year of her age, after a lingering illness, during which she gave evidence of a truly gracious change.

"While we do not cite the above as a *proof* of the divine institution of infant baptism, we do present it as most valuable testimony, from distinguished baptist ministers,—men who reject this doctrine,—to meet the common objection, that the infant cannot assent to the rite, and of course it is unmeaning and useless.

"Intelligent piety in this case, *despite of theory*, has presented the precise aspect of the motives and feelings which lead the intelligent and devoted parent to present his children to God in baptism.—*Christian Mirror*."

Perhaps our pædobaptist friends are not aware that we love our children as

much as they do theirs. Perhaps it is new to them that we inculcate the consecration of one's self, his influence, his business, his domestic relations, his all, to the service of his Creator and Redeemer. It is true, that we do not believe ourselves at liberty to take a rite employed in the New Testament for the public acknowledgment of faith in Christ, and apply it to an unconscious child, before he is capable of exercising and acknowledging such faith. We neither believe that such an unwarrantable proceeding will be the means of implanting faith, nor do we suppose that God will approve of such a perversion of an ordinance which he has appointed for other purposes. Whilst we wish to dedicate our all to Christ and his cause, we do not wish to do evil that good may come.

It is strange that any intelligent persons should have confounded together two things so essentially distinct as the offering of prayer for an infant, and its subjection to a ceremonial rite. We should be sorry that our pædobaptist friends should suppose that pious parents, holding our sentiments, do not present earnest and reiterated supplications to the Father of mercies on behalf of their children; and we should be still more sorry to suppose that our pædobaptist friends themselves omit to do the same thing, in consequence of their having, as they express it, dedicated their children to God in baptism. Many of them, doubtless, have done for their beloved little ones all that Mr. Fuller did, again and again, without thinking that they were re-baptizing them, or performing an act equivalent to baptism. Some

baptists have gone further, and soon after the birth of an infant have invited a company of Christian friends to unite with them in prayer for its future happiness in time and eternity; but they have not believed that this had any affinity to baptism, or differed at all from a special prayer-meeting for any other object of domestic solicitude. It is however important that every thing should be carefully avoided that might give to such a simple procedure the aspect of an invention to supply the want of infant baptism; not so much lest it should be turned against us in argument, as lest it should be so misunderstood by our brethren as to seem to them to countenance that delusive practice by which they imagine that they seal to their children new covenant blessings. The Public Dedication of children, which a very few baptists have practised—a thing obviously distinct from the course described in the foregoing paragraphs,—has given occasion to misapprehensions of this nature, in various quarters; and this is one reason why, if it is now practised at all, of which we are not sure, it should be relinquished. If any adhere to it, it is desirable that they should remember that a dignitary of the church of England has recently founded upon it an argument in favour of infant baptism, as implying “a conviction that there is nothing in the nature of the case which should withhold even an infant from the church of Christ.” It is of unspeakable importance that it should be understood that, in our judgment, none can rightly enter the church of Christ but regenerate persons; and that these are “born, not of blood, nor of the will of the flesh, nor of the will of man, but of God.” ED.

LETTER FROM THE REV. ANDREW FULLER TO THE
REV. B. FRANCIS.

To the Editor of the Baptist Magazine.

MY DEAR BROTHER,—The accompanying letter from my father to the late Rev. Benjamin Francis of Horsely was put into my hands by his son, Mr. Samuel Francis, with leave to publish it. In availing myself of this permission of my esteemed friend, I feel satisfied that I am contributing to the gratification and profit of your numerous readers.

I am, my dear brother, yours very truly,

ANDREW G. FULLER.

29, Saville Place, Mile End Road.

Kettering, July 13, 1788.

DEAR SIR,—When I was at your house you kindly requested a letter on my return. Excuse my not attending to your request before. I am slow at writing, not knowing how in general to write any thing to purpose. I shall always remember my visit to Horsley with pleasure. I wish, in some future time, not far hence, you might be able to say the same of Kettering.

Since I saw you we have had two public meetings; one of which is our annual association. I think our churches have never been in so thriving a state, upon the whole, for several years. I have just received one of your Circular Letters; am glad to see things go on so well with you. Blessed be God for any appearances of Christ's kingdom being enlarged. My dear brother Ryland, jun., preached us a sermon at our association, from John iii. 30, "He must increase." The very mention of the words did my heart good. I hope I could rejoice if I were to sink into obscurity, like the Baptist, if by that means Christ's cause might but be enlarged. When I think what vast numbers are hastening the downward road; how few walk the narrow way; and, comparatively speaking, what little success attends our preaching, and what little ground Christ gets in the world, my heart fails and is

discouraged. But it did my heart good last night to read Isaiah xlii. 4, "He shall not fail nor be discouraged till he have set judgment in the earth!" I could not but reflect that Christ had infinitely more to discourage him than I can have to discourage me; and yet he persevered! But, methought, judgment is not yet set in the earth, except in a small degree. And what then! May I not take courage for that the promise has not yet spent its force? Christ has much more yet to do in the world; and, numerous as his enemies yet are, and few his friends, his heart does not fail him; nor shall it, till he has spread salvation throughout the earth, and leavened the whole lump!

Oh that my own soul was more leavened! My greatest difficulties arise from within. I am not what a servant of Christ should be. I want an unction from the Holy One. I have lately preached an ordination sermon or two, (that at Thorn, which is printed, for one) in which I have endeavoured to come as home to the heart and conscience of my brethren as I knew how. But, oh, what shame covers my face when I turn my attention inward! I am the man who am too, too guilty of many of those things which I have cautioned them to avoid. I remember, in August last, when I came out of the pulpit at Carl-

ton, in Bedfordshire, after preaching an ordination sermon to my brother West, from Ezra vii. 10, Mr. Pilley of Luton, a dear and faithful servant of Christ, in a tone of familiarity, thus accosted me:—"Are not you ashamed of yourself? I am;" said he. "Yes," said I; "and so am I." I find a perpetual proneness to read and study rather as a minister than as a *Christian*; more to find out something to say to the people than to edify my own soul.

How great a matter is Christian perseverance, to hold out to the end, *and be saved!* I have sometimes wondered at the grace in that astonishing gradation, Jude 24. What "*Him*" must that be that is able to keep *me* from falling—and to present *me*—to present *me* *faultless*—*faultless* before *the presence of his glory*—and that *with joy*—yea, with *exceeding* joy! Excuse thus much about myself. Have you read my reply to Button and Taylor? If you have, let me have your free thoughts upon it. It is a matter beyond all doubt with me that Button's scheme is very antisciptural; and I am more and more convinced that Taylor's is the same. When I think of the tendency of his principles, and those of his party, I can scarcely forbear

exclaiming, "Oh, my soul! come thou not into their secret!" They go from one thing to another, like a rolling stone upon a house roof. Whither is poor T—— of Birmingham going? At first he seemed as if he would be contented with Baxterianism, owning an election to everlasting life; and when I asked him, "Brother T——, how came *you* to be a believer?" he answered, seemingly without reserve, "I am sure if I am saved it must be by invincible grace." But now I find by his own hand-writing he believes in no election, unless it be a conditional one. And so it seems, it is we ourselves, after all, that turn the scale in matters of salvation! I have not yet seen your Socinian champion. My kind and Christian love to Mrs. Francis. It is with pleasure I recollect her free and Christian behaviour. My kind love also to any of your friends who may remember me. Accept the same to yourself. I hope this will find you better of your complaints. If you see the gentleman with whom we dined at Yewlee, I think, (I forget his name) make my respects to him.

I am, dear Sir,
Your affectionate brother,
A. FULLER.

MINISTERIAL ADAPTATION.

IN an historical discourse recently published by Dr. Williams of New York, the causes of prosperity among the American baptists during the past fifty years are enumerated. Among these he mentions "the character of their earlier ministry;" and his thoughts on this matter appear to us so just and weighty, and at the same time so admirably expressed, that we extract the entire paragraph. The merits of the whole discourse are, as may be judged from the following fragment, of the highest order, presenting a most happy union of what is solid in sentiment with what is chaste in style.—*Montreal Register*.

"Yet another influence working externally for our advantage, without our own endeavours or counsels, was the adaptation of our earlier ministry to the circumstances of a new and rising country. When the population was as yet sparse, where education was necessarily neglected, and the earlier settlers were

too few, too poor, and too busy, to support the Christian pastor, our ministers were many of them artizans and husbandmen, self-sustained evangelists, who itinerated at their own charge, and received no compensation from the hardy yeoman but the frugal meal and the shelter of his low and rude roof. The very want of education commended them often the more readily to the sympathies of men who were themselves scantily and rudely taught. Had we relied in that day exclusively on an educated ministry, and pushed our missions no further than they could be sustained by pastors trained in colleges and living upon salaries, we could never have gone where our first missionaries early penetrated, nor would our ministry have been sufficiently hardy to endure the privations and sufferings those holy pioneers of our churches encountered. We would not undervalue education; but if the day should ever come in the history of our churches when a regular scholastic training shall be required as indispensable in all our ministry, it needs not a prophet or the son of a prophet to predict, that the day of our prosperity will be far spent, and already have begun to decline towards its close. Such rules as to ministerial qualification would have robbed the church of Bunyan, whose genius yet throws into the shade the lettered mediocrity of half the mitred dignitaries of his age. Such a rule would have robbed us of a Fuller, at whose feet so many educated theologians of Britain and America have de-

lighted to sit; the Shamgar of our churches, who with his ox goad did more execution in the cause of truth than most of the scholars who move into the field harnessed with all the armour of the schools. Such a rule, too, would have thrown us out of our conformity with the churches of the second and third centuries, who had tanners and charcoal burners among their bishops; and it would leave us no longer in the line of direct succession to the apostles, whom their Master thrust into the field with hands yet wet from the fisherman's net, or as they had recently come from the tax-gatherer's booth. And if there be any disposed to sneer at the handicraft pastors of the church, we are content to refer them to a certain tent-maker, once of some influence in the Christian church, who was found working in the house of Aquila and Priscilla, because they were of the same occupation. We rejoice in the talents and graces of our young brethren who come forth thoroughly trained from our theological seminaries; but we could vindicate the sacrifices and the usefulness of their not less holy, not less devoted, and not less useful forefathers in the ministerial office. And we trust that the day will never come when these the *alumni* of our seminaries shall learn to think or to talk slightly of the labours of those strong-handed, large-hearted men, their predecessors in the ministry; or feel that they can even now supplant such men in the affections of the churches, or dispense with their aid.

THE GUIDING STAR.

"Lo! the star which they saw in the east went before them, till it came and stood over where the young child was."—MATT. II. 9.

WHEN, from the heaven of heavens,
His dwelling-place of old,
Immanuel came to this low world,
Redemption to unfold,—
To no imperial palace,
'Mid pomp and high parade
Of lordly potentates or kings
Was his kind visit made.

His birth-place was no mansion
Reared on a flowery lawn,
Where, ranged in all their loveliness,
Deep groves the scene adorn :
Nor e'en a quiet villa,
In some secluded nook
Where, from a rill and shaken leaves,
Nature's sweet music broke.

Nought that of earth was beauteous,
Nought that was grand or fair,
Did he select to mark the place
In which he would appear.
Nature herself no token
Showed of his wondrous birth ;
Though, when the world was framed, the spheres
Gave songs of joy and mirth.

Yet, though men were not conscious,
From aught they saw around,
That God indeed had come to dwell
With them on earthly ground,
Heralding angels chanted
Their gratulations loud,
Joying to tell that guilty man
Might then have peace with God.

There was a bright star kindled
Upon the arching sky ;
It was a welcomed guiding light
To many a watching eye :
There were who by its shining
Were led to Bethlehem ;
To see and know the heavenly Babe :
Who saw and worshipped him.

We catch no angel-voices
Wafted on breeze of morn,
Proclaiming that for us there is
A mighty Saviour born ;
But we may see the brightness
Of a directing Star,
That gleameth in our firmament,
And pours its radiance far.

This Star can ne'er be hidden,
 Though clouds may brood around :
 It shines on us to guide us where
 The Saviour may be found.
 Wanderer through earth, if longing
 To reach eternal good,
 Follow this Star ; thou know'st it well ;
 It is the Word of God.

New North Street.

W. L. R. C.

THE PRODIGAL.

LUKE XV. 11—32.

Poor child of want ! how hard thy lot !—
 A wanderer lone, by all forgot
 When hunger forced thy lips to crave
 The worthless husk, but no man gave.

Ah ! in that hour thy memory turned
 To scenes which once were proudly spurned,
 When youth's unhallowed thirst to slake,
 Thou didst a father's home forsake.

Hadst thou but still contented stayed
 Thy step beneath its peaceful shade,
 How calmly life had passed thee by ;
 Its hopes, how pure ! its joys, how high !

Not then hadst thou,—compelled to ask
 A herdsman's ignominious task,
 In a far land,—of substance spoiled,
 From day to day in misery toiled.

Yet right was thy resolve, and wise,
 From those degraded scenes to rise ;
 The long forsaken path retrace,
 And seek once more thy father's face.

His love the same, with joy untold
 He watched thee leave the stranger's fold ;
 Ran forth to bid thee hail, and smiled
 Forgiveness on his erring child.

“ Bring the best robe for him to wear ;
 With speed the festal bower prepare ;
 Around his brow the chaplet twine :
 Once lost, but now for ever mine ! ”

Thus, oh, indulgent Father ! thus
 Speak thou in accents kind to us ;
 And bid thy wandering children haste
 The gospel's glorious feast to taste.

Type of a banquet yet more sweet,
 When saints shall with their Saviour meet,
 Where sins nor sorrows shall arise
 To darken heaven's unclouded skies.

I'LL THINK OF THEE.

I'LL think of thee,
 Soon as the nightly shadows flee ;
 Soon as fair morning's gentle hand
 Waves cheerful light across the land ;
 I'll think the beams that meet my eyes
 Were sent by thee to bid me rise,
 And haste to worship thee.

I'll think of thee,
 Oft as still eve draws near to me ;
 Oft as I watch, beyond its shade,
 The thousand stars thy fingers made ;
 I'll think that brighter, lovelier far,
 Thy beams of truth and mercy are,
 Than all the stars I see.

I'll think of thee,
 When life appears a troubled sea ;
 When, on its raging billows tost,
 I feel all other hopes are lost ;
 I'll think thy presence still is nigh,
 And thou still watching with thine eye ;
 And none can watch like thee !

I'll think of thee,
 When any child of thine I see,
 With love and pity in his breast,
 Longing to see his neighbour blest ;
 I'll think thy mercy shines above
 The warmest, purest, earthly love,
 For none can love like thee.

I'll think of thee,
 When death's thick shadows fall near me ;
 When all around sinks deep in gloom,
 And near me lies the dreaded tomb ;
 I'll think it safe beneath thy care
 To leave my body slumbering there,
 And rise to worship thee.

I'll think of thee,
 Through coming, blest eternity,
 When, with thy chosen, joyful band,
 Beside thy throne, in peace I stand ;
 I'll think those everlasting days
 Too short, too swift to sing thy praise,
 Too few to honour thee.

A. M.

THE FRIEND.

FROM THE GERMAN.

WHEN, in cloudy, troubled hours,
 Our hearts grow sad and faint ;
 When sickness all our strength o'erpowers,
 And inward sorrow preys ;
 We turn to our Beloved then,
 And think what griefs he knew ;
 What clouds of sorrow hid from men
 Rose darkly on his view.

Oh, then our God inclines his ear,
 His love comes passing by ;
 We seem no longer suffering here,
 His angel stands so nigh ;
 He brings the soul-enlivening cup,
 And whispers joy and peace ;
 Then bears our cries for mercy up,
 And leaves his "loved ones" peace.

A. M.

LINES ON 2 COR. XII. 8, 9.

BY THE REV. J. PILKINGTON.

POOR tempted believer ! distrest
 By Satan's sharp thorn in the flesh ;
 Oh ! where can thy spirit find rest ?
 Or, what can thy spirit refresh ?
 Like Paul, to the Saviour apply ;
 His love is both gracious and free :
 He says, " No believer shall die ;
 My grace is sufficient for thee !"

Sufficient for all thy desires ;
 Sufficient thy burdens to bear ;
 Sufficient when nature expires ;
 Sufficient ! Oh, why then despair ?
 To purify, pardon, and bless,
 Christ suffered and died on the tree ;
 We now to his throne have access :—
 His grace is sufficient for me.

Rayleigh.

ON FINISHING THE PERUSAL OF DR. SMITH'S GEOLOGICAL LECTURES.

BY MR. RYLAND STAPLETON.

HENCEFORTH dismiss then, Christian, all thy fears
 Of that dread day, foretold by holy seers,
 When one last uproar, under heaven's control,
 Shall shatter God's green earth from pole to pole.
 True, greater far the terrors of that scene
 Than all creation's travails erst have been :
 Yet thence a boundless Eden, passing fair,
 Beyond conception, and beyond compare,
 Spreading o'er all the earth, shall peaceful rise,
 With genial clime, 'neath changeless, glowing skies :
 The woods no more the bird of prey shall see ;
 But all the air breathe love and melody :
 Fierce beasts for blood no more shall roam the plain ;
 But gentleness through field and forest reign.

Man, too, shall own his Saviour and his God ;
 Nor, sinning, wake the vengeance of his rod ;
 The bland expanse around hail Jesu's sway ;
 And softening hearts within love's homage pay ;
 Evil no more shall innocence allure ;
 But good subdue the world, and flourish, and endure.

A JUBILEE HYMN.

'Tis meet the gladdening song should wake,
 The grateful tear should flow :
 When fifty years of mercies speak,
 What heart can fail to glow ?

Hail we the jubilee of peace,
 The jubilee of love !
 And thanks to God for large increase
 Of mercies from above !

The little cloud has widely spread ;
 The feeble ray waxed bright :
 Darkness and barrenness have fled,
 And harvest fields are white.

Now be the church's ardent prayers
 With this her praise combined ;
 Come, purer zeal ; come, holier cares ;
 Come, tempers more refined.

For, soon—who knows how soon?—may he
 Who gives the morning shower,—
 As heaven shall know, and earth must see,—
 Come forth in all his power.

Then shall his glorious church be filled ;
 Her exiles all called home ;
 And earth's last jubilee be pealed !—
 Oh, come, Lord Jesus !—come !

Frome.

E. T.

ARISE, BLOW THE TRUMPET !

BY THE REV. W. M'GOWAN.

ARISE ! blow the trumpet, the jubilee hailing ;
 O, Zion ! proclaim what Jehovah hath wrought !
 Let gratitude, over each rival prevailing,
 Give fire to each word, and give life to each thought !
 Exalt thy Redeemer ; break forth into singing ;
 Like dew drops in number thy converts appear ;
 The isles of the west with salvation are ringing ;
 The negro re-echoes our jubilee year !

Arise ! blow the trumpet, for slavery banished ;
 The negro is ransomed in body and mind ;
 For fetters, and scourges, and tortures are vanished,
 And of their existence no wreck left behind.
 See Africa, taking her harp from the willows,
 Her children to welcome once more to her strand ;
 Who weep tears of joy, as they fly o'er the billows,
 To plant the " true vine " in their own fatherland.

Arise, blow the trumpet !—the East and her sages
 The Shaster reject, and the Bible receive ;
 The darkness is past that deceived them for ages,
 The true light now shines, and on Christ they believe.
 O India, rejoice !—for thy suttee has fallen,
 And Juggernaut, bending, shall soon kiss the ground ;
 These horrid delusions,—so cruel, appalling,—
 The gospel of Christ shall for ever confound.

Arise, blow the trumpet !—God's promise, unshaken,
 Assures us all nations his glory shall see ;
 Oh, Zion ! thy tribes and thy watchmen awaken,
 And soon we shall welcome the grand jubilee.
 And see while we sing how the heavens are bowing,
 And Jesus descends, o'er the nations to reign ;
 While gentiles and Jews to his temple are flowing,
 With joy to appear in his glorious train !

Rowley.

" MEET TO PART NO MORE."

WHERE may that meeting be ?
 Not here, where at death's touch, affection's tie
 And friendship's firmest bonds in sunder fly ;
 Where grief succeeds to glee.

Nor in that long, long home
 Where meet the earth's forgotten dead : for there
 They only wait until the voice they hear
 Which bids them quit the tomb.

Nor at the judgment-seat,
 When the Eternal comes in glory down,
 To give his smile to some, to some his frown ;
 And all around him meet.

For there they part once more :
 And as the righteous and the wicked go
 Each to their separate home of bliss or woe,
 They part to meet no more.

How dread ! yet must I tell
 Where sinners then are doomed to meet again :
 Oh, 'tis, in anguish, in despair's domain ;—
 Their meeting is in hell !

But to the saints 'tis given
 To gather in a glorious, happy throng
 About Immanuel's throne with harp and song :
 Their meeting is in heaven.

W. L. R. C.

HEAVEN.

BY MR. ALEXANDER THOMSON.

WE cannot tell where heaven lies ;
 It is, we know, beyond the skies,
 Far, far away ;
 Beyond the ken of mortal sight,
 Even far beyond our source of light ;
 'Tis an immortal day.

It is the place where He doth dwell
 Who dwelt on earth, to save from hell
 Our ruined race,
 And raise us to those heights of bliss
 Enjoyed above, where Jesus is :
 Oh, wondrous grace !

Then, oh, ye saints ! bid earth adieu,
 And seek this place, prepared for you
 Before the birth of time ;
 And purchased dear, while here below,
 The Saviour lived a life of woe,
 Then died for others' crime.

But for his life we never could
 Before God's judgment-seat have stood,
 And claimed eternal life.
 But for his death we must have known
 The weight of all our crimes alone,
 Through an eternal night.

Blest be the Lord who loved us thus,
 And gave his Son to die for us :
 Oh, matchless love !
 We'll sing the wonders of thy grace
 Before we reach our happy place,
 In heaven above.

Blest be the Son ! whose praise be sung
 Through heaven and earth by every tongue ;
 Such was his love,
 He flesh became for us ! himself was given
 To quench the flames of hell and purchase heaven,
 With all the joys above.

Come, Holy Spirit ! come ! we seek thy aid,
 Since Jesus has our ransom paid,
 And claims us as his own ;
 Our souls renew ! enrich them with thy grace !
 And, oh ! prepare us for that blissful place,
 Around Jehovah's throne.

Edinburgh.

REVIEWS.

A Bill for the Improvement of Health in Towns, by removing the Interment of the Dead from their Precincts. (Prepared and brought in by Mr. Mackinnon, Mr. Cowper, and Mr. Beckett.) Ordered by the House of Commons to be printed, 5 August, 1842. Pp. 13.

Report from the Select Committee on Improvement of the Health of Towns, together with the Minutes of Evidence, Appendix, and Index. Effect of Interment of Bodies in Towns. Ordered by the House of Commons to be Printed, 14 June, 1842. Pp. 258.

As the subject referred to in these documents will be brought before the legislature very speedily, and as the bearings of the proposed measure upon the welfare of the community at large, and especially upon the interests of dissenters, are very important, it seems to be incumbent to lay before our readers materials for forming a judgment of its nature and tendency.

The sanction of the House of Commons has been given to the introduction of a bill which commences thus :

“Whereas the practice of interment under churches, chapels, and other places of religious worship, and within the precincts of large towns in England, is injurious to health, and frequently offensive to public decency, and it is expedient that the same should be prevented ;

“May it therefore please Your Majesty, That it may be enacted, and be it enacted, by the Queen’s most excellent Majesty, by and with the advice and consent of the lords spiritual and temporal, and commons, in this present parliament assembled, and by the authority of the same, that from and after the first day October, one thousand eight hundred and forty—, no burial or interment of any dead body shall take place in England, in or under any church, chapel, or other place of religious worship, nor in or under any house or building inhabited by any person whosoever ; and the executor or administrator to the estate and effects of every such deceased person, and every person who shall aid or assist in the burial of the same, contrary to this provision, shall forfeit the sum of five pounds : provided always, that nothing herein contained shall, with the consent of one

of Her Majesty’s principal secretaries of state, prevent the interment of the dead body of any eminent public person in any vault or grave under Westminster Abbey or Saint Paul’s Cathedral.

“And be it enacted, that from and after the thirty-first day of December, one thousand eight hundred and forty—, no burial or interment of any dead body (except as herein specially provided to the contrary) shall take place in or within the distance of two miles from the precincts or boundaries of the cities of London or Westminster, or the borough of Southwark, or within one mile of any other city, town, or borough in England, which shall contain more than — houses, the occupiers whereof shall be rated to the relief of the poor to the amount of ten pounds or upwards, or within the distance of one mile from the boundary of any place which shall contain within an area or square space of fifty acres more than five hundred houses, the occupiers whereof shall be so rated to the amount of ten pounds or upwards ; and the executor or administrator to the estate and effects of every such dead body, and every person who shall aid or assist in the burial of the same, contrary to this provision, shall forfeit the sum of five pounds : provided always, that nothing herein contained shall extend to restrain the burial of any dead body in any cemetery established under the authority of any act passed specially for that purpose, within ten years prior to the passing of this act, although the same may be within the aforesaid limit.

We have thought it requisite to give this extract that the reader may perceive at once the peremptoriness and universality of the project. Without such evidence it would scarcely be believed that it is seriously proposed that after a given day it shall be unlawful to inter a deceased relative within a mile of any large town, or within two miles of the metropolis, or under a place of worship in any city, town, or village, in England. Such, however, with slight exceptions to which we shall subsequently advert, is the design entertained by Mr. Mackinnon and his coadjutors, the authors of this bill, which has passed through one stage, and is said to be a favourite with the House ! Should it pass, a very large proportion of the receptacles of the dead

must be at once and for ever closed. Bereaved mourners must surrender the hope, so natural that it has been cherished among affectionate kindred in all ages, of eventually reposing in the same resting-place as those who have been the objects of affection in life. The aged widow will be deprived of the little nook which her deceased husband vainly supposed that he had secured for her, that after travelling together half a century, in their death they might not be divided; and will be thrown for sepulture on the mercy of strangers. The family vault, which had been purchased at a great expense, and partly tenanted, will be alienated from the proprietor, his children and himself being equally excluded. Companies and associations who have expended their capital in the formation of cemeteries more eligible than those which had previously existed, will be despoiled of their property by one sweeping and unexpected enactment. These are part, and only part, of the consequences that will immediately ensue.

The proposal to promote our interests at such a cost should surely be well considered before it is assented to; and, at all events, if it be requisite to submit to so painful a revolution, care should be taken that it be effected in the most equitable and tender manner, and not rendered subservient to class interests or clerical domination. The bill, however, after providing for the manner in which the boundaries of towns shall be defined, the circumstances under which existing burial grounds may be planted, and the time after death at which interment may be enforced, proceeds to enact the appointment of *Committees of Health*, by whom new burying-places for the population may be provided and regulated.

“And be it enacted, that the rector, vicar, or incumbent, and the churchwardens of every parish, township, or place in every such city, town, borough, or place respectively, shall form a parochial committee of health for every such parish, township, or place; or it shall be lawful for the rectors, vicars, or incumbents and churchwardens of any two or more parishes, townships, or places therein, to form such parishes, townships, or places, into a union for the purposes of this act; and in such cases the rectors, vicars, or incumbents, and churchwardens of each parish, township, or place so united, shall form a parochial committee of health for such union;

and all the powers hereinafter given to any such committee may be executed by the majority of the members of any such committee at any meeting.” § 6.

Rectors! Vicars! Incumbents! Churchwardens! These are the guardian angels to whom this bill commits us, living and dead. For one parish its own Rector, Vicar, or Incumbent, and Churchwarden may suffice; a union of parishes requires a combination of Rectors, Vicars, Incumbents, and Churchwardens. These are the men whom the projector delights to honour, and in whom he places implicit trust. These are to have power to purchase land for cemeteries; to these the land when purchased is to be conveyed; by these a rate is to be levied to defray the expense; and in these is vested unlimited authority over the whole.

“And be it enacted, that it shall be lawful for the committee to make and maintain a cemetery or burial-ground on any such land so purchased, and to lay out and plant the same in such manner as they shall think proper.” § 13.

The fundamental principle of the bill then is this,—To shut up all existing burying grounds in cities and large towns, whether parochial or dissenting, whether pertaining to the public at large or to private owners, and to give to Rectors, Vicars, Incumbents, and Churchwardens, the power of purchasing others with funds to which all shall contribute, but of which the Rectors, Vicars, Incumbents, and Churchwardens are to be the sole managers.

“And be it enacted, that it shall be lawful for the bishop of the diocese for the time being to consecrate any part of the cemetery; and the part so consecrated shall be used only for the burial of the dead according to the rites of the established church.

“Provided always, and be it enacted, that it shall not be lawful for the said bishop to consecrate any land, unless a good title to the same shall be shown to his satisfaction.

“And be it enacted, that in order to prevent any doubt or difficulty hereafter as to boundaries, such distinctive mark or separation shall be made between the consecrated and unconsecrated portions of the cemetery as may be required by the said bishop.

“And be it enacted, that the aforesaid parochial committee of health shall construct, within such part of the cemetery as shall be consecrated, a chapel for the reception of the dead immediately previous to interment, and for performing

therein the burial service according to the rites of the established church.

"And be it enacted, that the committee shall set apart a portion of the cemetery as a place of burial for the remains of persons not being members of the established church, in proportion to the extent of the population of each class of persons, not members of the church of England.

"And be it enacted, that the committee shall construct, within the unconsecrated part of the cemetery, such chapels as they may think necessary for the reception of the dead immediately previous to the interment, and for performing therein the burial service according to the rites of any church or congregation other than the established church, by any minister of such other church or congregation duly authorized by law to officiate in such church or congregation, or recognized as such by the religious community or society to which he may belong.

"And be it enacted, that part of the consecrated ground and part of the unconsecrated ground of the cemetery shall be set apart for the burial of the poor; and it shall be lawful for the committee of health to make such arrangements for the conveyance to the cemetery, and for the burial of the remains of any such poor, and to defray any expense incidental thereto, out of the money to be received by virtue of this act, as such committee may think proper.

"And be it enacted, that the committee shall fix and settle a table of fees to be paid on interments, and also the purchase-money to be paid for the exclusive right of burial, either in perpetuity or for a limited period, in any part of any cemetery; and also the right of constructing any vault or place of burial, with the exclusive right of burial therein, in perpetuity or for a limited period; and also the right of erecting and placing any monument or gravestone in the cemetery; which table shall be printed and published, and shall be affixed, and at all times continued, on some conspicuous part of the cemetery.

"And be it enacted, that the committee, under such restrictions and conditions as they shall think proper, may sell the exclusive right of burial, either in perpetuity or for a limited period, in any part of the cemetery; and also the right of constructing any vault or place of burial, with the exclusive right of burial therein, in perpetuity or for a limited period; and also the right of erecting and placing any monument or gravestone in the cemetery." § 15—23.

It was necessary to quote all this, because we live in the nineteenth century, and it is generally supposed that en-

lightenment and liberality have made great progress; so that if the very words of the act were not adduced, its proposals might be thought incredible. Let us look into these provisions. What part shall it be lawful for the Bishop of the diocese to consecrate, to be used exclusively for burial according to the rites of the Established Church? "*Any part of the Cemetery.*" What then must be done with the Dissenters? Dissenters sometimes die, like other men, and if they are not to be treated as equals to other men while living, it must be admitted that they possess after death, in the same degree as other men, the less fragrant qualities of human nature. This one attribute of humanity confessedly remains to them, that when dead, the Health of Towns requires that they should be buried. Provision therefore must be made for their interment; yet of course they must not be indulged with a resting place in the consecrated soil. Who then are to select a portion of the new ground for the use of the Dissenters? The Rector, Vicar or Incumbent, and Churchwardens. Who are to determine the quantity of ground to be so appropriated, in proportion to the number of Dissenters in the parish? The Rector, Vicar or Incumbent, and Churchwardens. Who are to be entrusted with the erection of such buildings "*as they may think necessary*" to be used at Dissenting funerals? The Rector, Vicar or Incumbent, and Churchwardens. Who are to "*fix and settle*" the Fees to be paid for interments? The Rector, Vicar or Incumbent, and Churchwardens. Who are to receive the Fees? We shall see.

"And be it enacted, that the rector, vicar, or incumbent of any parish, township, or place, in respect of which any cemetery shall be formed under the provisions of this act, may, on the formation of such cemetery, if he thinks proper, undertake to perform the burial service on the burial of the remains of any person who shall die in the parish, township, or place in which he shall be rector, vicar, or incumbent, as aforesaid, and whose remains shall be buried in the consecrated part of such cemetery, and every such rector, vicar, or incumbent, shall thereupon be entitled to receive the same fees on the burial of such remains as he would have been entitled to receive if such remains had been buried in the burial-ground existing in such parish, township, or place, on the passing of this act.

"And be it enacted, that every person who shall officiate or perform the office of clerk or of sexton of any parish, township, or place, at the time of the passing of this act, and in respect of which any cemetery shall be formed under the provisions of this act, may, on the formation of such cemetery, if they think proper, undertake to perform their respective duties of clerk and of sexton on the burial of the remains of any person who shall die in the parish, township, or place, in which such persons shall be respectively clerk or sexton as aforesaid, and whose remains shall be buried in the consecrated part of such cemetery; and every such clerk and sexton shall respectively be entitled to receive the same fees on the burial of such remains for the performance of their respective duty as they would have been entitled to receive for performing such duty in the existing burial-ground of such parish, township, or place." § 27, 28.

But what if any Rector, Vicar, Clerk, or Sexton should be unwilling to undertake the labour? Then, let him be compensated. If he will do the work let him have the fees: if he will not do the work, let him be compensated for the loss of the fees. No compensation is indeed awarded to any person connected with a Dissenting Cemetery, whether he be minister, sexton, or proprietor; the ground is closed; the vaults are sealed: there the business ends. But to the clergyman of the Established Church, and to the Clerk and Sexton of the privileged order, compensation is to be given for the loss of Fees which they might have received for the duties they now decline to perform; in the former case at the discretion of the head of the local clergy, the Bishop of the Diocese, in the latter case at the discretion of the Rector, Vicar or Incumbent, and Churchwardens.

"And be it enacted, that if, on the formation of any cemetery as aforesaid, any rector, vicar, or incumbent, shall decline undertaking to perform in such cemetery the burial service on the burial of the remains of persons who shall die in the parish, township, or place, in which he shall be rector, vicar, or incumbent, the parochial committee of health or union of committees from time to time, with the consent of the bishop of the diocese, shall appoint a clergyman of the established church to officiate in such cases as chaplain in the consecrated part of the cemetery, and such chaplain shall be licensed by, and be subject to, the jurisdiction of the said bishop, and the said bishop shall have power to revoke any such license, and to remove

such chaplain for any cause which shall appear to the said bishop to be reasonable; and the rector, vicar, or incumbent for the time being of every such parish, township, or place, shall thereupon be entitled to receive, as compensation for the loss to him of fees, in consequence of the formation of such cemetery, on any burial that shall take place in the consecrated part thereof, such amount of such fees as shall be fixed and determined by the bishop of the diocese in which such cemetery shall be situated.

"And be it enacted, that if on the formation of any cemetery as aforesaid, any clerk or sexton shall decline undertaking to perform in such cemetery their respective duties of clerk and sexton on the burial of the remains of any person who shall die in the parish, township, or place in respect of which such person shall be respectively clerk or sexton, and whose remains shall be buried in the consecrated part of such cemetery, the committee from time to time shall appoint respectively a clerk and sexton to perform such respective duty; and it shall be lawful for such committee, if they shall think proper, to allow to any clerk who shall decline undertaking to perform the duty of clerk in such cemetery such amount of compensation in respect of any burial that shall take place in the consecrated part of the said cemetery as the said committee shall think proper." § 29, 30.

It is not necessary to trouble our readers with the subsequent enactments "for defraying the expenses of carrying the provisions of this act into execution." Due power is given to this new Ecclesiastical Court to assess all houses, buildings, lands, tenements, and hereditaments within the parish, township, place, or union in respect to which such cemetery shall be formed; to levy all penalties and forfeitures by distress and sale of the goods and chattels of the offender; and, if this be insufficient, to cause the offender to be "committed to the common gaol or house of correction of the county, riding, or place where the offender shall be or reside, there to remain without bail or mainprize for any term not exceeding Three Calendar Months, unless such penalties and forfeitures, and all reasonable charges attending the same, shall be sooner paid and satisfied." Enough has been adduced to show that the Bill, if passed, will deprive Dissenters of a large amount of property, devoted by them and their fathers to the preparation of vaults, graves, and burial grounds; to give the Established Clergy an entire control over new burying-

places to be provided at the general expense; and by assigning to them the Fees derived from the consecrated portion, to give those who have the management of the whole a direct interest in making the portion accessible to Dissenters as inferior and unattractive as possible. It is evident that the title of the Act ought to have been, *A Bill for depressing the Dissenters, and augmenting the power and revenues of the Established Clergy.*

But some of our readers will ask, In what has all this originated? It may be necessary to inform them therefore that on the eighth of March last, a Select Committee of the House of Commons was appointed, on the motion of Mr. Mackinnon, one of the members for Lymington, "to consider the Expediency of framing some Legislative Enactments (due respect being paid to the rights of the Clergy) to remedy the Evils arising from the Interment of Bodies within the precincts of large towns, or of places densely populated." On the 14th of June this Committee made a Report, the substance of which is embodied in a series of Resolutions with which it concludes.

"Resolved, that it is the opinion of this committee:—

1. That the practice of interment within the precincts of large towns is injurious to the health of the inhabitants thereof, and frequently offensive to public decency.

2. That, in order to prevent or to diminish the evil of this practice, it is expedient to pass an act of parliament.

3. That legislation upon the subject be, in the first instance, confined to the metropolis and to certain other towns or places the population of which respectively at the last census exceeded 50,000.

4. That burials be absolutely prohibited, after a certain date, within the limits of such towns or places, except in the case of family vaults already existing, the same partaking of the nature of private property, and being of limited extent.

5. That certain exceptions, as applying to eminent public characters, be likewise admitted with regard to Westminster Abbey and to St. Paul's.

6. That certain exceptions be likewise admitted with regard to some cemeteries of recent construction, according to special local circumstances, to be hereafter determined.

7. That within the dates which may be specified the parochial authorities in such towns or places be empowered and required to impose a rate for the purpose of forming cemeteries at a certain distance from the same.

8. That a power be given to the parochial authorities of two or more parishes or townships of the same town to combine, if they think proper, for the same cemetery.

9. That a *minimum* of distance be fixed for such cemeteries, from the same motive that leads to their establishment—the public health; and that a *maximum* of distance be likewise fixed, so as to secure the lower classes, as far as possible, from the hardship of loss of time, or weariness in proceeding to a great distance to attend the funerals of their relatives.

10. That the parochial authorities be responsible for the due and decent administration of each burial within the new cemeteries, in the same manner as they now are within the present churchyards; and that, on the other hand, they be entitled to the same amount of fees on each burial as they at present receive.

11. That due provision be made for the perpetual possession by the parishes or townships of the ground on which the cemeteries shall be made.

12. That due space be reserved, without consecration, and within the limits of the intended cemeteries, for the separate burials of such persons or classes of persons as may be desirous of such separation.

13. That no fees from any such burials in unconsecrated ground be payable to any ministers of the church of England.

14. That, subject to the conditions expressed in the 10th and 13th resolutions, arrangements be made to equalize as far as possible the total amount of fees payable on burials within the same cemetery, whether in the consecrated or the unconsecrated ground.

15. That, considering the difficulty of fixing the same date for the prohibition of burials within the limits of different towns, or the same distance for the construction of the new cemeteries, and the importance of having reference to various local circumstances, it does not appear desirable to observe in all cases a uniform rule in these respects, but that the time and manner of applying the principles set forth in the foregoing resolutions should be entrusted either to some department of the government, or to a board of superintendence, to be constituted by the act of parliament.

16. That the duty of framing and introducing a bill on the principles set forth in the foregoing resolutions, would be most efficiently discharged by Her Majesty's government, and

that it is earnestly recommended to them by the committee."—Pp. vi, vii.

It will strike every attentive reader that there are several important discrepancies between these Resolutions forming part of the Report and the provisions of the Bill. The Report makes an exception in favour of Family Vaults, the Bill makes no such exception. The Report admits the exception of "some Cemeteries of recent construction; the Bill excepts those alone which are established by Act of Parliament, there being in all these, clauses which insure ample fees to the clergy. The Report recommends that the management of the new Cemeteries shall be vested in "the Parochial Authorities;" the Bill assigns it to the Rector, Vicar or Incumbent, and Churchwardens. The Report recommends that a maximum as well as a minimum be fixed, "so as to secure the lower classes, as far as possible, from the hardship of loss of time, or weariness in proceeding to a great distance to attend the funerals of their relatives;" the Bill shews no such tenderness. The Report recommends that no Fees for Burials in unconsecrated ground be payable to any Ministers of the Church of England; the Bill contains no such clause. The Report suggests that the supreme controlling power should be vested in some department of the Government, or a Board of Superintendence to be constituted by Act of Parliament; the Bill gives it to the Bishop of the Diocese. The Report consigns the duty of framing the Bill to Her Majesty's Government; the Bill is brought in by Mr. Mackinnon, the Chairman, and two other private members of the Committee. These are a part, and only a part of the discrepancies, and they are sufficient to shew that though it might not be easy to defend either the Report, or the Committee from which it emanated, it would not be just to hold them responsible for the undiluted priestcraft of the Bill.

We cannot however acquit the Committee of unfairness and culpable omissions. When subjects were under discussion involving the interests of Dissenters in so great a degree, when references were made in so many ways to the habits, preferences, and principles of Dissenters, when allegations were made in their hearing involving the moral character of Dissenting communities and their officers, some of them at least should have remembered that they

were greatly indebted to Dissenters for their ability to sit on that Committee. When they were examining witnesses of all classes, grave diggers, sextons, parish clerks, undertakers, attornies, surgeons, physicians, military officers, curates, rectors, and dignitaries of the church, how was it that they did not call for the evidence of one Dissenting Minister, one Trustee of a Dissenting burial place, or one Dissenting Gentleman? Not one known Dissenting Minister was called before them; they began their labours indeed with the examination of a Mr. Helsdon, who stated that he had been "employed as the assistant Dissenting minister in a ground," and that he was "more particularly connected with the baptist denomination," but whose name we never heard before; who stated that he had not officiated for the last four years, and whose testimony related to the state of various burying grounds. But questions respecting arrangements to be made on behalf of the Dissenters were proposed, not to members of their own body, or persons conversant with their views and feelings, but to the established clergy. All the information respecting the opinions and desires of Dissenters that could be obtained from a Bishop, a Rector, or a Curate, was received readily; but on personal contact with any of these inexplicable people the Committee did not venture.

Very extraordinary statements were made by some of the witnesses respecting interments under an obscure chapel in Clement's Lane, near the Strand, called Enon Chapel, but now used, we are informed, as an infant school, of which a Mr. Howse is said to have been the minister, but of whom we know nothing. If one fourth part of what is said of this place is true, it ought to have been indicted as a nuisance long ago. The attempt that has been made, however, to exhibit this as a specimen of Dissenting Cemeteries, and a proof of the necessity for legislation, is absurd. Offensive as this Clement's Lane is, Enon Chapel is by no means responsible for all the mischief; about a hundred and fifty yards from it is Portugal Street grave yard, a parochial ground, in which it is attested that practices have taken place and scenes been witnessed even more disgusting than any alleged to have taken place in Enon Chapel. One of the witnesses says of this lane, "It is one of the most filthy places which can be found

any where: here is Enon burying ground on one side, and this spot in Portugal Street on the other, and the stinking market in the centre." Respecting the state of St. Clement's Churchyard, also, the evidence is such that we cannot pollute our pages with its details. All the parish burying grounds within the bills of mortality are indeed represented by respectable witnesses as a disgrace to a civilized country. "Will you state to the committee," said the Chairman to G. A. Walker, Esq., "what are the particular places whence you have derived the observations you have made?" His answer was as follows:

"Most of those I am about to name I have personally examined; they are, the burying-ground in Portugal-st.; Enon Chapel, Clement's lane; St. Clement's Church, Strand; and the vaults of St. Martin's in the Fields; Russell-ct., Drury-lane; St. Paul's, Covent Garden; St. Giles's Burying-ground; Aldgate Churchyard; Whitechapel Church and Vaults; St. Mary's, Catholic Chapel, Moorfields; Spitalfields' Ground; Bethnal Green Old Ground; Stepney Burial Ground; Mulberry Chapel, St. George's in the East, Ellinore Swedish Protestant Church; St. George's Church, Cannon-street, East; Ebenezer Chapel, Ratcliff Highway; Sheen's Ground; Shadwell Churchyard and Vaults; Trinity Episcopal Chapel, Cannon-street Road; the Mariners' Church, Wellclose square; Bunhill-fields, City Road; St. Luke's, Old-street; Clerkenwell Church, four burial-grounds and vaults; Spa Fields; St. James's Burying Ground, Clerkenwell; St. Ann's, Soho; Elim Chapel, Fetter-lane; St. Saviour's Church, Southwark; the Cross Bones, belonging to the same parish; All Saints, Poplar; St. Andrew's, Holborn; St. Anne's, Limehouse; Bermondsey; Christchurch, Surrey; Saint George's, Hanover-square; St. George's, Milesex; St. George's, Southwark; St. James's, Westminster; St. John's, Hackney; St. John's Westminster; St. Leonard, Shoreditch; St. Luke's, Chelsea; St. Margaret's, Westminster; Kensington; Islington; Lambeth; Newington; Rotherhithe; Paddington; Pancras; and many others.

"Speaking from your personal knowledge, in every one of those places you have enumerated, your opinion is, as a medical man, that the burial of the dead has been injurious to the persons living in the neighbourhood?—I am sure of it. It cannot be otherwise."—P. 38.

Much use has been made of the allegation of an undertaker that Dissenting Ministers gain more by the dead than

the living. Speaking of a burying ground belonging to Messrs. Hoole and Martin, in the New Kent Road, in the Chapel of which Wesleyan ministers were said to have preached, the Chairman asked "Is it the custom of dissenting ministers to establish speculations of that sort in this town?" The answer was, "Yes: it has been remarked to me that they gain more money by the dead than the living." Subsequently another member of the Committee took up the subject—

"You have said it was remarked that the dissenting ministers got more from the dead than from the living?—Yes; it was so remarked to me.

"To what did that apply?—It related particularly to Enon Chapel. Mr. Howse was then the minister; and from the stench that arose from the dead bodies the congregation in a great measure left the chapel; and the remark which was made was, that more money was made from the dead than the living.

"It was a remark which referred to Enon Chapel chiefly?—Yes.

"Do you know of any other?—I have never heard the remark applied to any other."—P. 23.

Yet a fortnight afterwards the Chairman inquired of another witness,

"Can you explain the evidence of one of the witnesses, that in many of the dissenting chapels the speculators have made more by the dead than the living?—He is perfectly correct in that; there is no doubt many of those chapels have been established as speculations; I believe that many of them would not have been established but for their being enabled to bury the dead?

"Will you state how the profit is greater on the dead than the living?—I will take an instance of a chapel in my own neighbourhood, Enon Chapel; the number who have been buried there is very great, and many pounds a week taken for interment."—P. 41.

This one instance, being thus made the foundation of a general assertion, it has been promulgated as an unexpected and appalling discovery that Dissenting Ministers get more by the dead than the living. That there are other gentlemen, however, who get more by the dead than the living is attested by the most respectable witnesses. The Rector of Bishopsgate says, "The clergy are differently circumstanced in different places; some of them have nothing but the fees to live upon." The Rector of St. Margaret's, Westminster, says, "In London,

except in certain cases of endowment, generally speaking, the surplice fees, including the fees for ceremonies of all descriptions, form the sole emolument of the clergy." The curate of St. Dunstons, Stepney, on being asked, Have the fees, in consequence of the cemeteries you mention, been considerably diminished? answers, "Most seriously."—"How much do you suppose the incumbent has lost by the opening of these cemeteries?" Answer, "Speaking generally, quite unprepared, I should say he has lost by the opening of those cemeteries in the parish at least £300 a year." The bishop of London says, "You cannot expect men, the principal part of whose subsistence in some cases depends upon the fees arising from a practice that has not hitherto been complained of, willingly to give up the whole source of that income without some compensation." And again,

"I would just wish, by way of illustrating my statement, to say, that a very large part of the income of the clergy in some cases depends upon the burial fees. The amount of the burial fees in St. George's Hanover-square, was, in 1838, 597*l.* 17*s.*; in 1839, 423*l.* 8*s.* 2*d.*; and in 1840, 488*l.* 11*s.* 2*d.* In St. Giles in the Fields, for three years the amounts were, 764*l.* 16*s.* 6*d.*, 608*l.* 19*s.* 6*d.*, and 635*l.* 13*s.* 1*d.* St. George's, Bloomsbury, 273*l.* 7*s.* 6*d.*, 159*l.* 4*s.* 6*d.*, and 235*l.* 2*s.* St. Andrew's, Holborn, 306*l.* 0*s.* 1*d.*, 324*l.* 14*s.* 1*d.*, and 223*l.* 15*s.* 2*d.* Paddington, 494*l.* 14*s.*, 408*l.* 18*s.*, and 425*l.* 4*s.*, and the average amount of the seven years preceding 1838 was 589*l.*, and steadily increasing, and in 1841 it had fallen down to 398*l.* 6*s.* 4*d.*, owing to the cemeteries, although the population during that time had been increased by somewhere about a thousand. That shows merely the effect of the cemeteries. There are other similar instances which it is not necessary perhaps to mention; however, I will take one more, St. Margaret's Westminster, 160*l.* 14*s.*, 115*l.* 1*s.* 6*d.*, and 128*l.* 0*s.* 8*d.*"—P. 186.

Here then is the key to the whole business. The parochial grounds in London and in other large towns are generally, according to the evidence before us, in such a state that they cannot be occupied any longer. Private cemeteries are superseding them, and the clergy are gradually losing their fees. A committee was therefore appointed. A bill is brought in. Mr. Mackinnon presents it to the House, but we cannot ascribe to him the authorship. Nor is it

we believe the work of the grave-diggers, or of the undertakers, or of the surgeons, or of the physicians. We know not by whose pen it has been drawn up; but we observe that the last witness examined was the Right Reverend Charles James, Lord Bishop of London. When the Bishop of London, who had been constituted for this occasion proxy for the Archbishop of Canterbury, had given his testimony and stated his opinions, the Committee terminated its inquiries.

Life and Poetical Remains of Margaret M. Davidson. By WASHINGTON IRVING. London: Foolscape 8vo. Price 5*s.*

ONE hundred and seventy-six pages of beautiful poetry are contained in this volume, and these are preceded by one hundred and seventy pages of prose, scarcely less beautiful, describing the character and career of the youthful poetess. Margaret, the youngest daughter of Dr. Davidson, was born at the family residence on Lake Champlain, in the village of Plattsburgh, in 1823. Her fragile body was animated by a spirit of extraordinary activity and power, possessing unusual devotedness to the acquisition of knowledge, in combination with extraordinary poetic genius, and an eminently affectionate disposition. In her early childhood she possessed ability, like Dr. Watts, to utter pleasing verse, without apparent effort or design. At six years of age, in a thunderstorm, towards sunset, her eyes kindled as she watched the warring elements, until, extending her hand, she exclaimed—

"The lightning plays along the sky,
The thunder rolls and bursts from high!
Jehovah's voice amid the storm
I heard! Methinks I see his form,
As riding on the clouds of even,
He spreads his glory o'er the heaven."

Page 19.

When about twelve years of age she wrote the following lines:—

"THE JOYS OF HEAVEN.

Oh, who can tell the joy and peace
Which souls redeemed shall know,
When all their earthly sorrows cease,
Their pride, and pain, and woe!—
Who may describe the matchless love
Which reigneth with the saints above?

What earthly tongue can ever tell
 The pure, unclouded joy
 Which in each gentle soul doth swell,
 Unmingled with alloy,
 As, bending to the Lord Most High,
 They sound his praises through the sky ?

Through the high regions of the air,
 On angels' wings, they glide,
 And gaze in wondering silence there
 On scenes to us denied :
 Their minds expanding every hour,
 And opening like the summer flower.

Though not like them to fade away,
 To die, and bloom no more ;
 Beyond the reach of fell decay,
 They stand in light and power ;
 But pure, eternal, free from care,
 They join in endless praises there !

When first they leave this world of woe
 For fair, immortal scenes of light,
 Angels attend them from below,
 And upward wing their joyful flight ;
 Where, fired with heavenly rapture's flame,
 They raise on high Jehovah's name.

O'er the broad arch of heaven it peals,
 While shouts of praise unnumbered flow ;
 The full, sweet notes sublimely swell,
 And prostrate angels humbly bow ;
 Each harp is tuned to joy above,
 Its theme, a Saviour's matchless love.

The dulcet voice, which here below
 Charmed with delight each listening ear,
 Mixed with no lingering tone of woe,
 Swelling harmonious, soft and clear,
 Will sweetly fill the courts above,
 In strains of heavenly peace and love.

The brilliant genius, which on earth
 Is struggling with disease and pain,
 Will there unfold in power and light,
 Nought its bright current to restrain ;
 And as each brilliant day rolls on,
 'T will find some grace, till then unknown.

And as the countless years flit by,
 Their minds, progressing still,
 The more they know, these saints on high
 Praise more his sovereign will ;
 No breath from sorrow's whirlwind blast
 Around their footsteps cast.

From their high throne they gaze abroad
 On vast creation's wondrous plan,
 And own the power, the might of God,
 In each resplendent work they scan ;
 Though sun and moon to nought return,
 Like stars these souls redeemed shall burn.

Oh ! who could wish to stay below,
 If sure of such a home as this,
 Where streams of love serenely flow,
 And every heart is filled with bliss ?
 They praise, and worship, and adore
 The Lord of heaven for evermore."

Pp. 63—65.

When she had completed her fifteenth year, it was evident to others, though not to herself, that her mind had completely worn out her originally delicate body, and that consumption was preying upon her vitals. Her mother describes thus her affecting state after returning from a visit which had been paid, in hope that a change of air might prove beneficial :

"She was much wasted, and could hardly walk from one room to another ; her cough was very distressing ; she had no pain, but a languor and depression of spirits foreign to her nature. She struggled against this debility, and called up all the energies of her mind to overcome it ; her constant reply to inquiries about her health by the friends who called was the same as formerly, 'Well, quite well ; mother calls me an invalid, but I feel well.' Yet to me when alone she talked more freely of her symptoms, and I thought I could discern from her manner, that she had apprehensions as to the result. I had often endeavoured to acquire firmness sufficient to tell her what was her situation ; but she seemed so studiously to avoid the disclosure that my resolution had hitherto been unequal to the task. But I was much surprised one day, not long after her return from New York, by her asking me to tell her, without reserve, my opinion of her state. The question wrung my very heart ; I was wholly unprepared for it, and it was put in so solemn a manner that I could not evade it, were I disposed to do so. I knew with what strong affection she clung to life, and the objects and friends which endeared it to her ; I knew how bright the world upon which she was just entering appeared to her young fancy, what glowing pictures she had drawn of future usefulness and happiness. I was now called upon, at one blow, to crush these hopes, to destroy the delightful visions which had hovered around her from her cradle until this very period ; it would be cruel and wrong to deceive her. In vain I attempted a reply to her direct and solemn appeal, and my voice grew husky ; several times I essayed to speak, but the words died away on my lips ; I could only fold her to my heart in silence, imprint a kiss upon her forehead, and leave the room to avoid agitating her with feelings I had no power to repress."—*Pp.* 145, 146.

On a subsequent occasion her mother, referring to some conversation with her on religious subjects, says,

"She expressed her firm belief in the divinity of Christ. The perfections of his character, its beauty and holiness, excited her admiration; while the benevolence which prompted the sacrifice of himself to save a lost world filled her with the most enthusiastic gratitude. It was a source of regret that so much of her time had been spent in light reading, and that her writings had not been of a more decidedly religious character. She lamented that she had not chosen scriptural subjects for the exercise of her poetical talent, and said, 'Mamma, should God spare my life, my time and talents shall for the future be devoted to a higher and holier end.' She felt that she had trifled with the gifts of providence, and her self-condemnation and grief were truly affecting. 'And must I die so young; my career of usefulness hardly commenced? Oh, mother, how sadly have I trifled with the gifts of heaven! What have I done which can benefit one human being?' I folded her to my heart, and endeavoured to soothe the tumult of her feelings, bade her remember her dutiful conduct as a daughter, her affectionate bearing as a sister and a friend, and the consolation she had afforded me through years of suffering. 'Oh, my mother!' said she; 'I have been reflecting much of late upon this sad waste of intellect, and had marked out for myself a course of usefulness which, should God spare my life'—Here her emotions became too powerful to proceed. At times she suffered much anxiety with regard to her eternal welfare, and deeply lamented her want of faithfulness in the performance of her religious duties; complained of coldness and formality in her devotional exercises; and entreated me to pray with and for her. At other times her hope of heaven would be bright, her faith unwavering, and her devotion fervent. Yet it was evident to me that she still cherished the hope that her life might be prolonged. Her mother had lingered for years in a state equally hopeless, and during that period had been enabled to attend to the moral and religious culture of her little family. Might not the same kind providence prolong her life? It would be vain to attempt a description of those seasons of deep and thrilling interest. God alone knows in what way my own weak frame was sustained. I felt that she had been renovated and purified by divine grace, and to see her thus distressed when I thought that all the consolations of the gospel ought to be hers, gave my heart a severe pang. Many of our friends now were of opinion that a change of climate might benefit, perhaps restore her.

Heretofore when the suggestion had been made she shrunk from the idea of leaving her home for a distant clime. Now her anxiety to try the effect of a change was great. I felt that it would be vain, although I was desirous that nothing should be left untried. Feeble as she now was, the idea of her resigning the comforts of home, and being subject to the fatigues of travelling in public conveyances, was a dreadful one, yet if there was a rational prospect of prolonging her life by these means, I was anxious to give them a trial. Dr. Davidson, after much deliberation on the subject, called counsel. Dr. ——— came, and when, after half an hour's pleasant and playful conversation with Margaret, he joined us in the parlour, oh! how my poor heart trembled. I hung upon the motions of his lips as if my own life depended on what they might utter. At length he spoke, and I felt as if an icebolt had passed through my heart. He had never thought, though he had known her many years, that a change of climate would benefit her. She had lived beyond his expectations many months, even years; and now he was convinced, were we to attempt to take her to a southern climate, that she would die on the passage. Make it as pleasant as possible for her at home, was his advice. He thought that a few months must terminate her life. She knew that we had confidence in the opinion of this, her favourite physician. When I had gained firmness enough to answer her questions, I again entered the room, and found her composed, though she had evidently been strongly agitated, and had not brought her mind to hear her doom. Never, oh! never to the latest hour of my life, shall I forget the look she gave me when I met her. What a heart-rending task was mine! I performed it as gently as possible. I said the doctor thought her strength unequal to the fatigue of the journey; that he was not so great an advocate for change of climate as many persons; that he had known many cases in which he thought it injurious; and his best advice was, that we should again ward off the severity of the winter by creating an atmosphere within our house. She mildly acquiesced, and the subject was dropped altogether."—*Pp.* 148—151.

About three weeks before her death she placed in the hands of her mother a folded paper containing the following lines:

"TO MY MOTHER.

Oh, mother! would the power were mine
To wake the strain thou lov'st to hear,
And breathe each trembling new-born thought
Within thy fondly listening ear,

As when in days of health and glee
My hopes and fancies wandered free.

But, mother, now a shade has past
Athwart my brightest visions here,
A cloud of darkest gloom has wrapt
The remnant of my brief career!
No song, no echo can I win,—
The sparkling fount has died within.

The torch of earthly hope burns dim,
And fancy spreads her wings no more;
And, oh! how vain and trivial seem
The pleasures that I prized before.
My soul, with trembling steps and slow,
Is struggling on through doubt and strife:
Oh, may it prove, as time rolls on,
The pathway to eternal life!
Then, when my cares and fears are o'er,
I'll sing thee as in days of yore.

I said that hope had passed from earth:
'T was but to fold her wings in heaven;
To whisper of the soul's new birth,
Of sinners saved and sins forgiven.
When mine are washed in tears away,
Then shall my spirit swell my lay.

When God shall guide my soul above,
By the soft cords of heavenly love,
When the vain cares of earth depart,
And tuneful voices swell my heart,

Then shall each word, each note I raise,
Burst forth in pealing hymns of praise;
And all not offered at His shrine,
Dear mother, I will place on thine."

"It was long," her mother writes, "before I could gain sufficient composure to return to her. When I did so I found her sweetly calm, and she greeted me with a smile so full of affection that I shall cherish the recollection of its brightness until my latest breath. It was the last piece she ever wrote, except a paraphrase of four lines of the hymn, 'I would not live always,' which was written within the last week of her life:

'I would not live always, thus fettered by sin,
Temptation withal and corruption within,
With the soul ever dimmed by its hopes and its fears,
And the heart's holy flame ever struggling through
tears.'"
Pp. 158—160.

She departed this life on the 25th of November, 1838, aged fifteen years and eight months; a victim of that insidious malady which she apostrophized justly when she wrote—

"Consumption! child of woe, thy blighting breath
Marks all that's fair and lovely for thine own,
And, sweeping o'er the silver cords of life,
Blends all their music in one deathlike tone."

BRIEF NOTICES.

Books of the Old Testament (or Covenant), Translated from the Hebrew and Chaldee: being the Authorised Version revised, and compared with other Translations, ancient and modern. By the Rev. ALFRED JENOUR, Rector of Pilton. Vol. II. Part I. London: 8vo. pp. 61. Price 3s. 6d.

This portion of Mr. Jenour's work contains the book of Job, and is apparently published in a separate form as a specimen of the whole. The plan which he has adopted is to place an amended version in the upper part of the page, divided into verses, as in our common English bibles, and subjoin at the foot of the page, in a smaller type, as notes, the words or phrases of the common English translation that have been superseded. The reader is thus enabled at a single glance to see the passage as it was, while he has the advantage of reading it as Mr. Jenour thinks it ought to be. We do not profess to have examined his performance critically, but a cursory perusal of it has afforded us great pleasure: he has evidently given it much attention;

and the train of thought is rendered clear in many passages in which in the common version scarcely any meaning is discernible.

Moral Agency; and Man as a Moral Agent. By WILLIAM M'COMBIE, Author of "Hours of Thought." London: 18mo. pp. 230.

"There are two great inquiries," Mr. M'Combie states, "embraced in the following treatise, viz., 1st. What is moral agency, considered in itself? and, 2ndly. What are the powers and condition of man in relation to it? Under the first, the author has endeavoured to ascertain what the nature of moral agency is, and what are the indispensable conditions of its being exercised; in doing so, he has been led to inquire what the kind of knowledge is which forms properly the basis of moral agency, and how it is obtained; and has endeavoured to meet the difficulties which arise from the divine foreknowledge, and to subvert the position that mind in its actings is subject to the law of causation, or that in choosing and willing it is

not free. In the second part of the treatise, the writer has entered on the inquiry, what the powers, and capabilities, and resources of man are, considered as a moral agent: in what respects, and to what extent he has, considered in this light, been affected by the sin of Adam or the fall, and in what respects and to what extent by the work of Christ."

These important subjects are discussed with great ability. The powerful mind of the author of the "Hours of Thought" is here employed in correcting prevalent misconceptions, and vindicating the ways of God to man. Without pledging ourselves to all his statements and conclusions, we can assure our readers that they will find in this volume abundant excitement to mental exercise, and matter for grave and prayerful consideration. To the young men of our congregations, especially, we recommend its careful perusal.

An Essay on the Supremacy and Glory of Messiah. By J. J. POULTER. London: 12mo. pp. 320. Price 4s.

Three reasons are assigned for the publication of this work, viz., 1. The infinite importance of the theme. 2. The prevalence of error, meaning thereby, Puseyism, Mormonism, Irvingism, and semi-Arianism. 3. The scarcity of works written expressly on the subject.

We admit the force of the first reason; we doubt the applicableness of the second; and with regard to the third, we are compelled to say, that if before Mr. Poulter wrote there was a scarcity of works "so written" as "to comprehend a connected analysis of the holy scriptures relative to the person, character, and work of Messiah," and "to grapple with the hydra-headed antichrist of the nineteenth century,"—that scarcity still exists. The volume before us has by no means supplied the deficiency. It is not denied that it contains some good passages; but clearness of conception is not always apparent; lucid arrangement is wanting; incongruous thoughts are often jumbled together; and the style needs a thorough revision and correction. Mr. Poulter is a sensible man; he will doubtless receive these hints in a friendly spirit, and take care that his next production shall be free from the defects we have pointed out.

Dora Melder: a Tale of Alsace. By META SANDER. A Translation. Edited by the Rev. CHARLES B. TAYLER, M.A., Author of "May you like it," "Records of a Good Man's Life," &c. London: Foolscape 8vo. pp. 278. Price 7s.

The preface informs us, that though Meta Sander is an assumed name, assurances have been received from Leipsic, where inquiry has been made by some German friends of the translator, that Dora Melder and her family are not fictitious personages. The tale is exciting, but the moral is good. It is the autobiography of one whose outward walk was almost blameless, and in many respects amiable; but whose heart was under the influence of pride, vanity, and envy, till afflictive dispensations of providence and evangelical instruction were sanctified to its renewal.

Fisher's Historic Illustrations of the Bible. Divisions V., VI., VII. London: Fisher, Son, and Co. 4to. Cloth.

This work proceeds with regularity and undiminished splendour. The class to which it will afford the greatest gratification is one to which we do not profess to belong, the admirers of the scripture pieces of the great continental masters who flourished in the fifteenth and sixteenth centuries. We are not insensible to the liveliness of imagination possessed by those eminent artists, to their skill in depicting emotions, or to their power of giving the aspect of reality to the creations of their fancy; but the incompleteness of their scriptural knowledge, and their deference to Romish traditions, have imparted to many of their performances a tendency to mislead rather than instruct. Some designs from modern painters are interspersed; but some of these also are, in our judgment, open to the objection, that they deviate from historic truth. Our quarrel however is solely with the designers; the engravers are deserving of the highest commendation. To those who can relish the originals, nothing can be more acceptable than these beautifully executed plates, of which there are twelve in each division.

Chronological Pictures of English History, from William the Conqueror to Queen Victoria. By JOHN GILBERT. London: Imperial folio. Part III. Price 7s. 6d. tinted; 15s. coloured.

The nature of this publication was explained in our number for October. The five reigns illustrated in this part are those of Edward III., Richard II., Henry IV., Henry V., and Henry VI. In the later plates we observe the appropriate addition of the monarch's autograph. As an auxiliary to the study of English history, this work will be invaluable.

The Family Choir; or Psalms, Hymns, and Spiritual Songs for Social Worship. The Music selected from Handel, Haydn, Mozart, Beethoven, Righini, Romberg, Croft, Webbe, Burney, Mehul, Hiller, Arnold, Ritter, Rink, Abbe Stadler, Latrobe, Nageli, L. Mason, Hastings, Silcher, &c., &c. Arranged for Four Voices and the Pianoforte or Organ. The Poetry from Watts, Wesley, Newton, Doddridge, Steele, Toplady, Logan, Heber, Montgomery, Sigourney, Hastings, S. F. Smith, &c. Part I. London: 12mo. pp. 36. Price 1s.

Here are fifty-six hymns, many of them very suitable for family and social use, with eighteen appropriate tunes. Neither the words nor the music can be found in the books most commonly used in congregational worship. To musical families the work will be a great acquisition. If they will so far defer to our opinion as to purchase Part I., we are greatly mistaken if they do not afterwards determine to procure the five other parts, by which it is to be followed.

Christian Happiness Considered in its Relation to Man, Families, and Churches. By E. MANNERING, Holywell Mount Chapel. London: 18mo. pp. 169. Price 2s.

In the preface we are told that "the author's aim—his only purpose—is usefulness; and though, should he have erred, this will be neither an excuse nor a shield, he ventures to request that it may be borne in mind by the critical reader." Upright critics need not hesitate to certify that he has adhered to his purpose very steadily, and that his work is adapted to promote both individual and social happiness.

Hereditary Claims to the Covenant of Grace, considered and rejected. A Tract addressed to the Pædobaptist Churches. By C. STOVEL. London: 24mo. pp. 48. Price

In this tract, Mr. Stovel adduces language of respectable ministers among our independent brethren, in which they have taught that the children of believers were born members of the church, and "were baptized because they were members;" that "they receive the seal of the covenant because they were already in covenant by virtue of their birth;" and that "infants are to be baptized solely on the ground of connexion with their parents." By preferring this hereditary claim to the covenant of mercy, he argues that they interfere with the doctrine of salvation by grace alone, placing a vital and physical birth where God requires personal faith and a spiritual change of heart. That this is not their design, he fully allows; but he shows that it is the tendency of their doctrine. Respecting the unconverted he says, "Let them only have this shadow of an hereditary claim to the covenant of grace on which to lean, and they will find in the holy writings no intimation of danger to any whom that covenant includes. Instead of that, they will be exhorted to confidence, and peace, and joy unspeakable, as children of God and heirs of eternal glory. By this fatal step, the supposition of a physical and vicarious piety is united with the distinctive inheritance of this age." There is much in this tract which it would be well if our evangelical brethren of other denominations would seriously ponder.

The Glorified Body. A Sermon preached in the South Parade Chapel, Halifax, on Sunday, October 16, 1842. To which are added Memorials of the Rev. Richard Treffry. By SAMUEL DUNN. London: pp. 24. Price 6d.

Mr. Treffry, who was known for some years as the Rev. Richard Treffry, sen., till death removed his talented son and fellow-labourer, was an intelligent and useful minister in the Wesleyan connexion. He was the author of several volumes; and in 1838 was appointed governor of the Wesleyan Theological Institution. He died Sept. 19, 1842, aged seventy-one. His life and character are described in these pages.

The Missionary of Australasia and Polynesia: or the importance of entire Devotedness to God, illustrated from the Character and Labours of the late Rev. John Waterhouse. A Sermon preached and published at the request of the Wesleyan Stewards, Leaders, and Trustees in Halifax. By SAMUEL DUNN. London: 12mo. pp. 16. Price 6d.

Mr. Waterhouse, the General Superintendent of the Wesleyan South Sea Missions, died at Hobart Town on the 30th of March, 1842. A delineation of his character and brief Sketch of his life will be found in this discourse. The sermon itself contains some details respecting the future world which surprise us. The preacher says, "All the saints will not have bodies of equal brightness, souls of equal capacity, enjoyments of equal richness and depth. They will not have crowns of equal splendour, mansions of equal magnificence, seats of equal elevation, nor be sent on errands of equally distinguished honour. But the brightness of their bodies, the capacity of their souls, the depth of their enjoyments, the splendour of their crowns, the magnificence of their mansions, the elevation of their seats, and the distinguished honour of their employments, will be in proportion to their devotedness to God while on earth." In all this the author appears to wish to be understood literally. He adds, "Should you behold a brother with a brighter crown than your own, no improper feeling will be awakened, for you will be fully convinced that he wears it in consequence of his having been more devoted to God on earth than you were. If you see a sister in a mansion more magnificent than the one you occupy, you will not attribute it to any partiality, but to her having secured, while here, a larger measure of holiness than you obtained."

A Book about Pictures. Intended for the Young. London: (Religious Tract Society) 24mo. pp. 192.

A book containing pictures, as well as about them, which will be acceptable to juvenile students. It explains North American picture-writing and Egyptian hieroglyphics, pictures on seals, coins, monuments, and ancient manuscripts, and dilates on kindred topics, blending amusement with instruction.

Wealth not Happiness; or, vain Expectations destructive to Peace. By Miss MARY ANN EVERITT. London: 12mo. pp. 233.

We are quite sure that wealth will not confer happiness. We are not quite sure that Miss Mary Ann Everitt acted wisely in writing a book to prove it. The substance of the volume might have been comprised in a four-page tract; but that would make sad havoc with love-scenes, sentimental descriptions, and long speeches that were never spoken,—all which are essential to a modern tale.

Letters to Various Friends, by the late Mrs. Stevens. Edited by her Sister. London: Seeley and Burnside. Royal 12mo. pp. 687.

Letters from a person of whom nothing is told but the name, to persons of whom nothing is told but their initials, must possess greater intrinsic excellence than these to be interesting to the public.

Sabbath Studies, upon Life, Death, Incorporeal Existence, the Resurrection, Providence, and Prayer. By the Author of a "Synopsis of the Evidences of Christianity." London: Macardy and Co. 24mo. pp. 91.

Results, we presume, of the author's meditations on sabbath days;—suitable enough to be minutated for his own use, but not such as we should have advised him to publish.

Poetry of the Seasons, and of the Kingdoms of Nature. Edinburgh: Oliphant. 32mo. pp. 384.

Above three hundred extracts from the works of our most popular religious poets are brought together in this neat volume, and arranged under different heads. Something is to be found on almost every topic connected with the works of creation, providence, the heavenly bodies, the seasons of the year, land, sea, air, vegetation, animals, and local scenery.

RECENT PUBLICATIONS

Approved.*

Lecture delivered at the London Tavern, on Tuesday, 11th October, 1842, before the Baptist Missionary Society, on the Completion of its Fiftieth Year, by the Rev. J. PYE SMITH, D.D., F.R.S., &c., &c. London: 8vo. pp. 36. Price 1s.

Two Sermons preached in London, October 11th and 12th, 1842, before the Baptist Missionary Society, at a Special General Meeting, held to celebrate the Completion of the Fiftieth Year. London: 8vo. pp. 83. Price 2s.

1. Consecration to the Lord. A Sermon preached in Finsbury Chapel, London, October 11, 1842. By the Rev. JAMES ACWORTH, M.A.

2. The Propagation of the Gospel, with Encouragements to the Vigorous Prosecution of the Work. A Sermon preached in Surrey Chapel, London, October 12, 1842. By the Rev. ALEXANDER CARSON, LL.D.

Memoirs of Miss GRANE, late of Heathcote Street, Mecklenburgh Square; illustrative of the Nature and Effects of Christian Principles. Compiled principally from her own papers. Second Edition. London: Nisbet. 12mo. pp. 146. Price 3s. 6d.

The Dew of Hermon: or the True Source of Christian Unity. By the Rev. JAMES HAMILTON, Minister of the National Scotch Church, Regent Square. Tenth Thousand. London: 12mo. pp. 35. Price 2d.

The Sunday School Teachers' Class Register and Diary for 1843. London: (Sunday School Union) 12mo. Cloth, gilt.

A Pattern for Sunday School Teachers and Tract Distributors, and a Word for All; in a brief Memoir of Elizabeth Bales. By J. A. JAMES. London: 32mo. pp. 88. Price 6d.

The Path to the Bush, an African Missionary Fact; illustrating the Duty of Reciprocal Christian Watchfulness and Reproof. Addressed to Professors of Religion, by J. A. JAMES. London: 32mo. pp. 48. Price 3d.

* It should be distinctly understood that insertion in this List is not a mere announcement: it expresses general approbation of the works enumerated.

Sabbath School Lectures on the Names, Titles, and Similitudes of the Lord Jesus Christ, in Alphabetical order. With a recommendatory Preface by the Rev. J. SHERMAN, Minister of Surrey Chapel. London: Ward & Co. 12mo. pp. 295.

The Study of Creation. A Lecture delivered at the Literary Institution, Truro, Cornwall. By P. J. WRIGHT. Second Thousand. London: 12mo. pp. 40. Price 6d.

African Scenes; or Incidents in the Life of the Rev. ROBERT MOFFATT, Missionary from South Africa, being an Address delivered by him to the Sunday School Children in the Town Hall, Birmingham, on Wednesday, September 14, 1842. Third Thousand. Birmingham: 32mo. pp. 31. Price 1d.

The Christian Almanack for the year 1843, being the third year after Bissextile or Leap Year. London: (Tract Society) 12mo. pp. 80. Price 8d.

The Sheet Almanack for 1843. London: (Tract Society) Price 1d.

The Tract Society Penny Almanack for 1843, being the third year after Bissextile or Leap Year.

Little Ann, or Familiar Conversations upon interesting Subjects between a Child and her Parents. London: (Tract Society) 24mo. pp. 108. Price 1s.

Kind Words for his Young Friends. By UNCLE WILLIAM. London: (Tract Society) 24mo. pp. 108. Price 1s.

The Sea Star. London: (Tract Society) 32mo. square, pp. 32. Price 4d.

The Juvenile Harmonist, being a Collection of Tunes and Pieces for Children. Arranged for two trebles and a bass. By THOMAS CLARK. No. 1. London: (Sunday School Union) Price 6d.

Stell's Pictorial Spelling Book; or a Series of Easy and Progressive Lessons on Facts and Objects. London: 12mo. pp. 126. Price 1s. 6d.

The Eclectic Review. November, 1842. London: Ward & Co.

The Third Annual Report of the British and Foreign Anti-Slavery Society for the Abolition of Slavery and the Slave Trade throughout the World; presented to the General Meeting held in Exeter Hall, on Friday, May 13th, 1842. The most Honourable the Marquis of Clanricarde in the chair. With an Appendix. List of Contributions, &c., &c., &c. London: 8vo. pp. 190. Price 1s. 6d.

The Eighteenth Report of the Committee of the Merchant Seamen's Auxiliary Bible Society, London, for supplying Merchant Ships with the Holy Scriptures. London: 12mo. pp. 36.

Phonography. By ISAAC PITMAN. On a small sheet. Price 1d.

The Phonographic Journal. Monthly. London: Bagster and Sons. 18mo. pp. 12.

STATISTICS.

THE BAPTIST CHURCHES IN THE UNITED EMPIRE,

As enumerated in the Annual Report of the Baptist Union, 1841; with the Addition of Churches formed subsequently.

COUNTIES OF ENGLAND.

Bedford	churches 35	Lincoln	36
Berks	19	Middlesex	82
Bucks	44	Monmouth	52
Cambridge	41	Norfolk	48
Cheshire	12	Northampton	51
Cornwall	17	Northumberland	7
Cumberland	7	Nottingham	23
Derby	21	Oxford	18
Devon	54	Rutland	2
Dorset	15	Shropshire	21
Durham	13	Somerset	54
Essex	37	Stafford	26
Gloucester	49	Suffolk	54
Hants	38	Surrey	31
Hereford	14	Sussex	18
Hertford	22	Warwick	28
Huntingdon	18	Westmoreland	3
Kent	55	Wilts	56
Lancaster	54	Worcester	24
Leicester	44	York	78

COUNTIES OF WALES.

Anglesea	11	Flint	5
Brecon	22	Glamorgan	48
Caernarvon	16	Merioneth	4
Cardigan	18	Montgomery	15
Carmarthen	40	Pembroke	40
Denbigh	17	Radnor	8

COUNTIES OF SCOTLAND.

Aberdeen	1	Forfar	4
Argyle	4	Inverness	3
Ayr	4	Lanark	4
Dumbarton	1	Renfrew	8
Edinburgh	9	Perth	3
Elgin	4	Selkirk	1
Fife	10	Stirling	3

COUNTIES OF IRELAND.

Antrim, Ulster	6	Mayo, Connaught	1
Cork, Munster	2	Monaghan, Ulster	1
Derry, Ulster	2	Roscommon, Connaught	1
Donegal, Ulster	1	Sligo, Connaught	2
Down, Ulster	3	Tyrone, Ulster	9
Dublin, Leinster	1	Waterford, Munster	1
King's County, Leinster	1	Westmeath, Leinster	4
Limerick, Munster	2		

Number of Baptist Churches in England	1321
Wales	244
Scotland	59
Ireland	37
Total number of Baptist Churches in the three kingdoms ..	1661

ASSOCIATIONS OF BAPTIST CHURCHES, 1842.

From the Circular Letters.

Name of Association.	Time of Meeting.	Place of Meeting.	Moderator.	Secretary.	No. of Churches.	INCREASE.			DECREASE.			No. of Members.	Place.	Time.
						Baptized.	By letter.	Restored.	Dead.	Dismissed.	Separated.			
Berkshire	May 13 & 19	Wokingham	— George	J. Statham	14	78	17	1	23	17	7	1293	Newbury	June 6 & 7
Bristol	May 18 & 19	Warminster	G. How	T. Winter	48	312	70	13	93	96	34		Corsham	June 7 & 8
Buckinghamshire	May 10 & 11	Chesham	W. Tomlin	D. Marsh	18	91	10	2	34	25	32	1700	Haddenham	May 9 & 10
Essex	May 17 & 18	Saffron Walden	J. Wilkinson	W. Humphries	13	55	8	4	15	12	15	1080	Earl's Colne	May 16 & 1
Gloucestershire	June 15 & 16	Swansea	J. Jenkins	J. James	47	1348	218	224	115	291	181		Lysvane	June 15
Herts & South Beds.	May 27	H. Hempstead	—	—	8	87	6		11	15	23	1104	Leighton	May
Kent, East	May 31	Margate	W. Copley	J. Hewlett	12	91	8	4	13	16	25	1167	Dover	June 6 & 7
Kent, W., & Sussex	June 7 & 8	Meopham	H. Kewell	H. H. Dobney	28	159	33	7	23	31	27	2519	Malling	June
Lancashire & Cheshire	May 17—19	Rochdale	J. Acworth	W. S. Nicholls	37	312	67	17	63	65	97	3134		
London	January 19	New Park St.	J. Aldis	J. H. Huuton	26	353	118	8	82	252	54	5488	New Park Street	January 18
Midland	May 17 & 18	Netherton	T. Nash	T. H. Morgan	22	223	50	5	34	54	65	2993	Stourbridge	
Northamptonshire	May 17 & 18	Hackleton	W. Knowles	—	28	196	31	6	44	45	21	2377	Northampton	
Nottinghamshire	May 17	Derby	J. Edwards	—	14	201	16	8	30	12	26	1401		
Shropshire	June 27—29	Wellington	W. Keay	D. Payne	11	49	24		6	9	30	690	Pontesbury	June 26
Southern	May 17	Portsea	T. Morris	T. Tilly	33	189	24	7	35	23	40	3279	Southampton	June 7 & 8
Suffolk (New)	May 14 & 15	Aldringham	J. Cooper, jun.	G. Wright	25	91	27	8	27	21	36	2041	East Soham	June 13 & 14
Western	May 17 & 18	Wellington	J. Baynes	H. Trend	49	204	24	8	38	30	66	3263	Honiton	June 7 & 8
Worcestershire	July 12 & 13	Pershore	—	—	10	174	28	10	12	22	14	884	Worcester	July 11 & 12
Yorkshire (West)	May 17—19	Rochdale	J. Acworth	F. Clowes	42	399	90	17	70	51	79	4717		

The Letters from the other Associations have not been received.

INCOME and EXPENDITURE of the principal Public Institutions connected with the Baptist Denomination during the year ending April, 1842.

From the Report of the Baptist Union.

MISSIONS.

SOCIETIES.	Formed.	Income.			Expenditure.		
		£	s.	d.	£	s.	d.
Baptist Missionary Society	1792	22,727	2	2	24,711	19	1
Baptist Home Missionary Society	1797	5,174	11	7	5,195	7	9
Baptist Irish Society.....	1814	2,479	14	3	2,817	3	4
General Baptist Missionary Society.....	1816	2,584	0	11	2,636	1	2
Scottish Home Missionary Society	1826	950	0	0	950	0	0
Baptist Colonial Society	1836	463	16	8	507	9	1
Bible Translation Society.....	1840	1,648	19	2	1,867	8	11

COLLEGES.

PLACES.	Founded.	No. of Students.	Receipts.			Expenditure.		
			£	s.	d.	£	s.	d.
Accrington	1841	6	248	5	0	252	0	0
Bradford	1804	30	1,100	0	8	1,071	13	11
Bristol	1770	19	1,336	5	8	1,373	0	10
Haverfordwest	1841	9	171	6	1	191	8	2
Loughborough	1798	8	418	0	0	332	0	0
Pontypool.....	1807	19	553	4	10	566	15	3
Stepney	1810	26	1,778	18	6	1,755	18	0

MISCELLANEOUS SOCIETIES.

SOCIETIES.	Founded.	Objects.	Receipts.			Expenditure.		
			£	s.	d.	£	s.	d.
Baptist Fund...	1717	Education of Ministers, Assistance of Poor Churches, &c.	2,701	8	2	2,583	0	7
Baptist Magazine	1809	Relief of Ministers' Wi- dows.....				148	0	0
Bath Society ...	1816	Support of Superannu- ated Ministers	290	8	0	310	4	7
Baptist Building Fund	1824	Erection of Chapels	661	14	6	750	11	6
New Selection ..	1829	Relief of Widows and Orphans of Ministers and Missionaries				112	0	0

OFFICERS OF OUR PRINCIPAL DENOMINATIONAL SOCIETIES.

December, 1842.

BAPTIST MISSIONARY SOCIETY.

Treasurer, William Brodie Gurney, Esq., Denmark Hill.
 Secretary, Rev. Joseph Angus, A.M., 6, Fen Court, Fenchurch Street.
 Collector, Mr. Boulton, 44, Essex Street, Strand.

BAPTIST HOME MISSIONARY SOCIETY.

Treasurer, J. R. Bousfield, Esq., 29, Finsbury Square.
 Secretary, Rev. Joshua Stephen Davis, 16, Hemingford Terrace, Islington.
 Collector, Mr. W. Parnell, 26, Kingsland Crescent, Kingsland Road.

BAPTIST IRISH SOCIETY.

Treasurer, Charles Burls, Esq., 19, Bridge Street, Blackfriars.
 Secretary, Rev. Samuel Green, 61, Queen's Row, Walworth.
 Collector, Mr. Kendrick, Took's Court, Chancery Lane.

BAPTIST COLONIAL MISSIONARY SOCIETY.

Treasurer, John Try, Esq., Montreal.
 Sub-Treasurer, J. U. Harwood, Esq., 26, Queen Street, Cheapside.
 Secretary, Rev. William Groser, 5, Gloucester Terrace, Hoxton.
 Collector, Mr. W. Parnell, 26, Kingsland Crescent, Kingsland Road.

BAPTIST FUND.

Treasurers, Joseph Gutteridge, Esq., Denmark Hill.
 ———— W. L. Smith, Esq., Denmark Hill.
 Secretary, W. Paxon, Esq., 9, Gray's Inn Terrace.

BAPTIST BUILDING FUND.

Treasurer, Joseph Fletcher, Esq., Shooter's Hill.
 Secretaries, Rev. Charles Stovel, 5, Stebon Terrace, Philpot Street East.
 ———— Rev. S. J. Davis, 16, Hemingford Terrace, Islington.
 Solicitor, W. Paxon, Esq., 9, Gray's Inn Terrace.
 Collector, Rev. C. Woollacott, 31, Gloucester Street, Queen's Square.

BAPTIST UNION.

Treasurer, James Low, Esq., 30, Gracechurch Street.
 Secretaries, Rev. W. H. Murch, D.D., Stepney College.
 ———— Rev. E. Steane, D.D., Champion Park, Camberwell.
 ———— Rev. J. H. Hinton, A.M., 6, Finsbury Terrace, City Road.

BIBLE TRANSLATION SOCIETY.

Treasurer, J. H. Allen, Esq., Brixton.
 Secretary, Rev. Edward Steane, D.D., Camberwell.
 Collector, Rev. G. Francies, 63, Walnut Tree Walk, Kennington Road.

BATH SOCIETY FOR AGED MINISTERS.

Treasurer, J. L. Phillips, Esq., Melksham, Wilts.
 Secretary, Rev. Joshua Russell, Melksham, Wilts.

BAPTIST CONTINENTAL AID SOCIETY.

Treasurer, George Morton, Esq., Leeds.

Secretary, James Richardson, Esq., Leeds.

BAPTIST HOME MISSIONARY SOCIETY FOR SCOTLAND.

Treasurer, H. D. Dickie, Esq., 2, Newington Place, Edinburgh.

Secretaries, Rev. J. A. Haldane, 34, Drummond Place, Edinburgh.

———— R. Haldane, Esq. ditto.

BAPTIST MAGAZINE.

Treasurer, John Penny, Esq., Scotland Yard, Westminster.

Editor, Rev. W. Groser, 5, Gloucester Terrace, Hoxton.

SELECTION OF HYMNS.

Treasurer and Secretary, A. Saunders, Esq., 170, Regent Street.

BRISTOL COLLEGE.

Theological Tutor, Rev. T. S. Crisp, Stoke's Croft, Bristol.

Classical Tutor, Rev. Edward Huxtable.

Treasurer, . . R. Leonard, Esq., Bristol.

Secretary, . . — Ashmead, Esq.

BRADFORD COLLEGE.

Theological Tutor, Rev. James Acworth, A.M., Little Horton, Bradford.

Classical Tutor, Rev. Francis Clowes, Manningham Road, Bradford.

Treasurer, . . W. Murgatroyd, Esq., Bradford.

Secretaries, . . Rev. Henry Dowson, Bradford.

———— . . Thomas Aked, Esq., Bradford.

STEPNEY COLLEGE.

Theological Tutor, Rev. W. H. Murch, D.D., Stepney.

Classical and Mathematical Tutor, Rev. S. Tomkins, A.M., Stepney.

Philosophical Tutor, Rev. F. W. Gotch, A.M., Stepney.

Treasurer, W. B. Gurney, Esq., Denmark Hill, Camberwell.

Secretaries, Rev. Joseph Angus, A.M., 6, Fen Court, Fenchurch Street.

———— — Rev. Samuel Brawn, Loughton, Essex.

Collector, Mr. George Robinson, Apollo Buildings, East Lane, Walworth.

PONTYPOOL COLLEGE.

Theological Tutor, Rev. Thomas Thomas, Pontypool, Monmouthshire.

Classical Tutor, Rev. George Thomas, Pontypool.

Treasurer, . . W. W. Phillips, Esq., Pontypool, Pontypool.

Secretaries, . . Rev. Stephen Price, Abersychan.

———— . . Isaac Hiley, Esq., Varteg.

ACCRINGTON COLLEGE.

Theological Tutor, Rev. D. Griffiths, Accrington, Lancashire.

Classical Tutor, Rev. J. Harbottle, Accrington.

Treasurer, . . Rev. T. Dawson, Bacup, Lancashire.

Secretary, . . Mr. R. Ward, Cloughfold, Lancashire.

MINISTERS OF THE LONDON BAPTIST BOARD.

Constituting one Section of the General Body of Dissenting Ministers of the Three Denominations residing in and about the cities of London and Westminster; with the date of the year when each became a Member of the General Body, and their Addresses per post.

Aldis, John.....	1839	22, Dover Place, New Kent Road.
Angus, Joseph, A.M.	1838	6, Fen Court, Fenchurch Street.
Barnes, W.....	1842	5, Oriel Place, College Street, Chelsea.
Belcher, Joseph	1831	6, Union Place, Blackheath Road, Greenwich.
Belsher, William	1818	Norfolk Place, Greenwich.
Bowes, W. B.....	1836	Blandford Cottage, 28, Alpha Road.
Brawn, Samuel	1828	Loughton, Essex.
Castleden, James	1836	Hampstead.
Clarke, Owen.....	1838	6, Northampton Square.
Cox, F. A., D.D., LL.D.....	1811	Hackney.
Cox, John	1839	2, Down Cottages, Shacklewell.
Curtis, Daniel.....	1839	22, Brooksby Walk, Homerton.
Davies, J. J.	1828	Tottenham.
Davis, S. J.....	1837	16, Hemingford Terrace, Islington.
Denham, David	1835	18, Gainsford Street, Horsleydown.
Dickerson, Philip	1832	69, Greenfield Street, Commercial Road East.
Douglas, J. J.	1810	Mary Ann Street, St. George's East.
Dovey, William	1828	3, Fort Place, Grange Road.
Elliott, William	1842	23, Aldenham Terrace, St. Pancras Road.
Francies, George	1838	63, Walnut Tree Walk, Kennington Road.
Fuller, A. G.	1841	29, Saville Place, Mile End Road.
Gotch, F. W., A. M.	1841	Stepney College.
Green, Samuel	1835	61, Queen's Row, Walworth.
Groser, William.....	1840	5, Gloucester Terrace, Hoxton.
Gundry, Jonathan.....	1834	Hendon.
Hinton, J. H., A.M.....	1838	6, Finsbury Terrace, City Road.
Jones, John Andrew.....	1836	8, Buttesland Street, Hoxton.
Katterns, Daniel	1841	Hammersmith.
Kingsford, John.....	1802	29, Crosby Hall Chambers, Bishopsgate Street.
Le Maire, R. G.	1838	Horseley Street, Walworth.
Lewis, Benjamin	1828	56, Trinity Square, Borough.
Miall, William	1841	6, Queen's Row, Queen's Road, Dalston.
Moore, Timothy	1838	19, Shakspeare's Walk, Shadwell.
Murch, W. H., D.D.	1828	Stepney College.
Norton, William.....	1836	4, Compton Place, Islington.
Overbury, R. W.	1835	5, Wakefield Street, Regent Square.
Peacock, John	1825	7, Owen's Row, St. John's Street Road.
Powell, Thomas.....	1837	Peckham.
Pritchard, George	1817	4, York Place, Pentonville.
Rothery, Joseph	1832	6, Ashford Street, Hoxton.
Rowland, John T.....	1828	2, Princes Square, Wilson Street, Finsbury.
Shenston, J. B.	1800	Acacia Cottage, Percy Road, Fulham.
Smith, James.....	1842	5, Brunswick Terrace, Trinity St. Southwark.
Soule, J. M.	1838	Battersea.
Steane, Edward, D.D.	1824	Camberwell.
Stovel, Charles	1832	5, Stebon Terrace, Philpot Street East.
Tomkins, Samuel, A.M.	1828	Stepney College.
Upton, James.....	1825	48, Cotton Street, Poplar.
Weare, R.	1842	Hampstead.
Williams, William.....	1819	15, Frederick Street, Regent's Park.
Woollacott, Christopher	1828	31, Gloucester Street, Queen's Square.
Young, William.....	1828	4, Commercial Place, Old Kent Road.

INTELLIGENCE.

CANADA.

CANADA BAPTIST MISSIONARY SOCIETY.

The following extract from an address drawn up for circulation in Canada will give more distinct views of the society than are at present possessed, to some of our readers in Britain.

"A society was established in this country six or seven years ago, for the purpose of promoting the spiritual welfare of its inhabitants: its title is 'The Canada Baptist Missionary Society,' and it has received very material aid from baptist friends in Britain. It is working in three distinct channels: namely, 1. Furnishing young men sent out by the churches with suitable education for ministerial labour. 2. Supplying destitute churches with ministers, assisting those which are unable to support their pastors, and seeking out and occupying new stations for preaching the gospel. And, 3. Publishing a periodical paper for the purpose of circulating intelligence through every part of the united province. It has laboured incessantly from the first hour of its establishment, with great zeal and encouraging success; and is now in a flourishing condition, increasing every year the sphere of its labours, and the extent of its influence. To render it fully efficient, however, it requires the general support of the denomination throughout the land."

EASTERN BAPTIST ASSOCIATION.

From the minutes of the recent anniversary of this body, held in Townsend, June 17 and 18, we are happy to learn that the past year was one of signal prosperity in the churches. The statistical table shows a clear increase of three hundred members.

The following resolutions passed at the meeting.

"Resolved,—That the 'Register' published in Montreal, is conducted with a spirit that we highly approve, and we recommend its more extensive patronage among us.

"Resolved,—That we consider it the duty of all our baptist brethren in Canada west, located and circumstanced as they are, to unite in missionary efforts separate from the Canada Baptist Missionary Society; at the same time we highly approve of the exertions now making by that society in the dissemination of truth.

"Resolved,—That this association would express their gratitude to God for the liberality manifested by the Canada Baptist Missionary Society towards the aborigines of our country. The project of aiding them to support the ministry, &c., meets our warm, hearty, and entire concurrence.

"Resolved,—That in the opinion of this association, it is desirable that a proper person should be obtained to take the charge of one of our sister churches, and at the same time give instruction to our young brethren in the ministry, and candidates for the same, in English grammar, penmanship, and biblical theology.

Names of Churches.	Baptized.	By letter.	Restored.	Dismissed.	Excluded.	Dead.	Present Number.
Ancaster ...	...	...	...	...	...	...	39
Beamsville ...	...	5	...	3	...	1	119
Beverly ...	2	2	2	3	4	...	45
Burford ...	8	21	...	1	1	...	59
Blenheim ...	...	12	...	...	...	...	16
1st Brantford...	5	2	1	5	3	1	81
2nd Brantford..	...	2	...	2	3	...	24
Grantham ...	33	3	...	2	2	1	64
Hartford ...	...	...	...	5	1	...	65
Louth ...	17	...	2	...	...	...	43
St. George ...	5	...	...	...	4	...	86
St. Catherine's	2	...	1	4	...	...	21
Simcoe ...	20	13	...	1	...	...	68
Sherbrooke....	61	...	...	...	...	...	61
1st Townsend..	1	...	2	6	8	1	172
2nd Townsend	...	5	...	1	1	2	61
Walpole ...	42	3	...	34	3	...	88
Oakland ...	...	2	...	2	2	1	57
Rainham ...	1	...	...	1	2	...	49
Waterloo ...	16	...	...	4	6	...	46
Queenston...	54	7	...	...	...	1	69
Tuscarora ...	63	7	...	...	...	...	70
Total ...	330	87	8	74	40	8	1393

OTTAWA BAPTIST ASSOCIATION.

The seventh anniversary meetings of this association were held with the church in Montreal, on February 9th and 10th, 1842.

Brother Girdwood was chosen to act as secretary for the ensuing year, as well as for the annual meeting, to whom any communications relative to the association may be sent.

A list of the ministers and messengers was then made out, and applications for admission from five churches were received and agreed to; and it was resolved that the next meeting of the association should be held with the church in Montreal, on the second Wednesday of February, 1843.

Statistics of the Churches in Association, Feb. 1842.

Churches.	Pastors.	Baptized.	By letter.	Dead.	Dismissed.	Withdrawn.	Excluded.	Present Number.
Breadalbane	W. Fraser ...	...	3	...	6	...	1	136
Montreal ...	J. Girdwood ...	6	13	...	3	...	...	92
Chatham ...	J. Edwards, jr. ...	1	...	...	4	...	...	74
Petite Nation	...	...	...	...	...	...	1	13
St. Andrews	...	...	...	...	...	2	...	25
Hull ...	...	...	...	...	...	...	...	30
Osgoode ...	D. M'Phail ...	1	7	...	...	1	1	78
Laprairie ...	...	...	...	...	1	3	...	12
Indian Lands	...	...	...	...	...	...	...	50
Beckwith ...	...	...	20	...	...	...	...	80
Kingston ...	...	...	2	6	1	2	...	30
Clarence and	...	...	...	...	...	...	...	...
Lochaber...	...	...	5	...	...	...	...	50
Eaton ...	A. Gillies ...	...	...	...	...	...	...	50
Stanstead ...	Eld. S.B. Ryder	2	...	1	1	...	...	13
Barnston ...	A. H. House ...	...	...	...	...	...	...	105
South Gower	P. M'Donald.	9	2	...	...	...	...	24
Stanbridge ...	F. Bosworth...	...	1	...	...	...	2	47
Total ...		46	32	3	19	3	5	909

LONG POINT BAPTIST ASSOCIATION.

We are happy to learn from the minutes of this body, that the churches in the western corner of Canada generally enjoyed prosperity during the past year. The yearly meeting was held in Bayham at the beginning of June. The table of statistics shows an increase of 332 by baptism.

“Resolved.—That we recommend to the churches the cordial support of the baptist college at Montreal, at least till one is erected in the upper part of the province.”

Names of Churches.	Baptized.	By letter.	Restored.	Dismissed.	Excluded.	Dead.	Present Number.
Bayham ... ..	...	...	...	1	...	2	49
1st Charlottville ...	2	3	...	10	...	1	76
2nd Charlottville ...	73	4	1	3	...	1	119
Carradoc	14	...	...	...	2	...	31
Chatham ... ..	...	...	...	...	...	...	9
Gosfield	43	8	1	...	2	1	...
Haughton ... ..	...	...	...	...	...	...	88
Lobo	3	3	...	...	1	...	58
Middleton	11	...	...	21	1	...	71
Malahide	12	5	1	1	1	...	43
1st Norwich	1	1	...	...	...	3	92
2nd Norwich ... ..	...	...	...	...	...	...	34
Nissouri	4	...	2	...	...	...	32
1st Oxford	33	2	7	5	1	2	73
2nd Oxford	1	4	...	46	...	...	54
St. Thomas	32	7	...	4	...	...	86
African Church, St. Thomas ...	2	...	2	...	1	...	16
Southwold ... ..	...	...	...	...	...	...	42
Walsingham	41	1	8	7	1	3	190
Westminster	11	2	...	5	...	1	23
1st Yarmouth	4	8	...	...	4	...	54
2nd Yarmouth	6	...	1	4	...	...	50
Zone	39	9	1	2	...	2	72
*Bozanquet ... ..	...	...	...	...	...	...	21
*Deerham ... ..	...	...	...	...	...	...	44
*Dorchester ... ..	...	...	...	...	...	...	17
Total	332	57	24	109	12	16	1444

* These churches were received into the Association this year.

THE TUSCARORA INDIANS.

Our readers will remember, in our number for July (pp. 364—366), an interesting account of these aborigines, who reside on their lands situated on the Grand River, in the Gore district, about nine miles below Brantford. The following is some of the intelligence that has been published respecting them subsequently in the Montreal Register.

June 8.

“From a private letter written by our able and respected friend, Rev. Newton Bosworth, we have been allowed to take the following interesting extract. It is cheering to find that the converts among the Tuscaroras have multiplied, notwithstanding priestly intimidation; and that their case is exciting much attention and sympathy among the friends of religious liberty generally, as well as among the baptists.

“While I was at Brantford an Indian preacher (Mr. Cusick) preached there, to make a collection in behalf of a meeting house for the Tuscarora Indians. One of the chiefs and his son, with several other Indians, were at the meeting, and after the sermon sung a hymn in their own language: the singing was beautiful, both as to tune, taste, and time. The chief, his son, and the preacher, were with me a long time, both before and after the service, and I endeavoured to render them what assistance I could. It is a most interesting case. On Tuesday I went down, in company with Mr. Whitham, to their village (Tuscarora), between eight and nine miles from Brantford, in a lonely situation on the margin of the Grand River, where it was expected that several would be baptized. We arrived too late to witness this public profession of faith in Christ on the part of nine persons, but found the people, at the suggestion of Elder Miner, who administered the ordinance, waiting for us in groups on the green around the place of meeting. We soon entered the house, and I told the people, through the interpreter, that before the service commenced I should like to have from them a confirmation of the statements contained in Mr. Read's letter in ‘The Register’ for May 10, that I might have it in my power to say that they, as well as the writer, knew them to be true. Holding the paper in my hand, I took the facts stated in the letter, one by one, and putting them into as few and plain words as possible, requested the interpreter to present them to the assembly, for their denial or affirmation. This was done, and the result was a confirmation of the whole. The worship commenced by the Indians singing one of their hymns in their usual beautiful style. Mr. Miner prayed, and I gave a short address, which was translated in sentences by the interpreter; and Mr. Cusick concluded in prayer. As the people continued waiting, I told them that their case had excited considerable attention all around; and that if they continued steadfast, and conducted themselves in a Christian spirit, ‘not rendering railing for railing, but contrariwise, blessing,’ they would meet with support and assistance. I exhorted them to be industrious, and do all they could for themselves, assuring them that their Christian friends would not forsake them or suffer them to be borne down by persecution; above all, to trust in God, and walk according to his truth. I told them that a magistrate,—not a baptist,—to whom I had mentioned their case, gave me a donation for them; that in addition to what had been collected at Brantford, some friends had engaged to furnish glass and putty for the windows, and others had promised to make the sashes for their chapel. Mr. Cusick wants to compile, translate, and print a hymn-book for them: we

have been talking about the best method of doing it. When he has prepared it we can advise him more effectually. Before I left the interpreter told me his plough had been taken away by the clergyman, because he would remain with the baptists. This, and some other particulars, I took down in writing, on the spot, with the names of the witnesses, and read over what I had written in their hearing, so that there should be no mistake or wrong statement."

July 13.

"It appears from letters newly received from our brethren Landon and Miner, that the converts among this interesting people continue to multiply. On a recent occasion thirteen more were baptized, making now an Indian church of eighty-three members, of whom seven are Onandagas, five Senecas, four Cayugas, and four Mohawks. The rest are Tuscaroras, except two or three whites connected with them by marriage. The situation of these helpless converts claims the sympathy of our friends here and in Britain; and we are confident they shall not be left destitute and unprotected. The Canada Baptist Missionary Society has taken up their cause, and will use every endeavour to interest others in their behalf.

September 7.

"Mr. Miner has recently sent an interesting communication, from which we gather the following particulars respecting this tribe.

"The prospects on the whole are cheering. The church meeting on Saturday, Sept. 3rd, was a season long to be remembered with joy. There was an evident growth in humility, brotherly love, and Christian zeal. A pious mother and her two little daughters were there, fully resolved to walk in the narrow path. Their tears of joy evinced the delight of their hearts. A man, whose wife and three children had been previously baptized, presented himself as a candidate for baptism. The manner in which he did this was a source of unspeakable joy to his wife and children, and also to the church.

"Lord's day was a season of interest and profit to all. In the ordinance of baptism and the Lord's supper, in the public worship, and especially in the evening prayer meeting, the tokens of God's presence and power were manifest. But although their heavenly Father smiles upon them, they are still subject to trials from without. Some evil-disposed persons endeavour to persuade them that the baptist denomination will not help them; but these are parties who either know not, or affect not to know, the indomitable perseverance of the baptists.

"There is a loud call for the permanent settlement of a missionary among them. The want of a chapel is much felt. To obtain aid in finishing one which had been partly erected, Elder Miner visited Boston settlement. The

people very cheerfully promised to furnish all the lumber that would be required; or, if it could be got nearer, they would sell neat stock to pay for it. It is supposed that £37 10s. would finish this erection, which is thirty-five feet by twenty-five. The church now numbers ninety-six. Among them abstinence is making progress.

"It is gratifying to find that a pagan tribe of Indians, about six miles below Tuscarora, sent for Elder Miner to preach to them the glorious gospel. He went; and they heard with marked attention. A good work is begun. Some have given evidence of having experienced a saving change; and four have been buried with Christ in baptism. These, it is hoped, are the first fruits of an abundant and glorious harvest. This delightful work originated with some individuals that had come up to Tuscarora during the awakening.

"Truly God is doing great things for this oppressed race, for which we are glad."

EMIGRATION TO CANADA.

Office of Her Majesty's Chief Agent for Emigrants, in Canada.

Quebec, October 22, 1842.

Number of Emigrants arrived at this port during the week ending this date.

	Steerage.
From England	42
Ireland	32
Scotland	3
Lower Ports	0
	<hr/> 77
Cabin passengers, not included in the above	18
Previously reported	594
	<hr/> 612
To corresponding period last year	43776
	<hr/> 28279
Increase in favour of 1842	15497

DENMARK.

EARLY HISTORY OF THE BAPTIST CHURCH.

A narrative written in prison by Peter Charles Münster, contained in the Montreal Register of October 26th, gives a fuller account than we have previously seen of the origin and early history of our brethren in Copenhagen and its neighbourhood. Knowing the interest felt among our readers in these persecuted servants of our Lord, we believe that we shall conform to their wishes in transcribing it, though some of the facts are already known to them; and as the titles prefixed to the paragraphs may be useful, we copy them also, though we suppose that they are from the pen, not of the writer of the narrative, but of the editor of the Register:

Separation from the State Church.

In the beginning of the nineteenth century, Denmark was, as well as most of the other countries of Europe, except the British Isles, sunk in the deepest infidelity and forgetfulness of God. Few or none dared to confess the Saviour crucified and arisen from the dead; and only here and there some old people sighed to him in secret. Then the Lord awakened from among the people some witnesses, mostly of the citizens and peasantry, who, in spite of derision and persecution, preached faith and repentance; and by their cries awakened many in the old tottering state church from their sleep of security. By this some of the sleeping clergy were also awakened, and preached Christ in sincerity, and others pretended to do so.

Among the serious clergymen there were some who had a decidedly papistical tendency, who rejected the sacred scriptures, and set up the apostolical creed, together with a renunciation of the devil, as the only rule and standard of faith. When I awoke out of my spiritual slumber, in which I had slept till my thirty-eighth year, I became attached to this party, because I considered it as a contrast to the Danish Lutheran state church, which, in part, appeared to be built of hay and straw, and whose doctrines and rites, excepting only the justification by faith, I could not make tally with the sacred scriptures, which I took to be the right guide in the way of life. As the above-mentioned party constantly threatened to separate itself from the state church, which was rationalistic in its doctrines, or indifferent, I sympathized thus far with it, and was, by daily conversation, in such a degree contaminated by its doctrines, that I endeavoured to propagate them, as well in my own circle as by journeys undertaken for that purpose. May the Lord pardon me this error! I did it unwittingly.

In the year 1835, I came from the provinces to Copenhagen, where I settled with my family, entertaining the belief that the separation from the state church must begin here. Here, by daily conversation, I became more intimately acquainted with this party of the "baptismal compact," as it was called; and in a colloquy with one of the ablest ministers of this party, I expressed some doubts concerning the apostolical genuineness and validity of infant baptism; to which he replied, that it had been sanctioned by the church, and was accordingly right, whether it was biblical or not.

Apostolical Succession in Denmark.

Besides, he dissuaded me from scriptural inquiry, alleging that the Bible could only be understood by clergymen, who, by the laying on of hands, had received the Holy Ghost, by which they, as successors to the apostles,

were rendered infallible in this doctrine. I farther considered the fruits of faith in this party, and found that they were far from being love; nay more, I did not find this indispensable fruit of faith in myself, but rather implacableness and love of contention. I, as well as my wife and sister in the Lord, did now awaken with horror and disgust, both for ourselves and the doctrine to which we had been addicted, which had no other authority than the word and subtilty of man. I retired into solitude, took my Bible again, and prayed to God for the guidance of his Holy Ghost to the knowledge of the truth. Just as much as the afore-mentioned party had been well-disposed to me before, it now became hostile; and, with the exception of a few friends whom I in conversation had convinced that it was erroneous to build on human devices instead of the word of God, I was now hated and forsaken by my former friends, who in every place declared me to be a heretic, who ought not even to be greeted by any one.

I now resolved, together with the few friends I had, under the assistance and guidance of God, to secede from the state church, and establish a congregation according to the word of God in the apostolical manner; but although we had rightly and clearly received the word (except in as far as our own baptism was concerned), I always thought that something was still wanting. It also appeared to me that I had no sufficient vocation or ability to accomplish the Lord's work, of so great an importance; and I fervently prayed to God, that he would send us a man who might guide us to the perfect knowledge of the truth. The Lord heard my prayer, and sent brother Kobner from Hamburg, who, on a missionary journey in Denmark, had heard mention made of me as a man entertaining the same views as himself. He called upon me, and explained more exactly to me the way of God; and told me of the baptists in England, North America, and Germany.

Peter Chr. Münster appointed Bishop in Copenhagen.

I, together with the few friends I had, now resolved, after the departure of brother Kobner, to request brother Oncken, pastor to the baptist congregation in Hamburg, to come hither on purpose to baptize us and arrange our community according to the manner of the English baptists, conformably to holy scripture. This beloved brother came, accompanied by brother Kobner; and we, eleven in number, were baptized; from the 27th to the 30th of October, 1839, the community was established, and I chosen as its superintendent [bishop or pastor]. Brothers Oncken and Kobner returned to Hamburg, accompanied by our most fervent prayers and thanks to the Father who had sent them,

and whose children we also, through grace, had become.

A certain master of arts, one of the most zealous supports of the afore-mentioned party, who soon discovered our secession from the state church, inasmuch as we had been baptized, wrote in a paper edited by himself an untrue and scoffing statement of the fact; thereby giving an occasion to all the low prints to assail the small new-born community with the most indecent and insulting expressions; caricatures, lampoons, and lewd songs, were cried out for sale in the streets, and offered to us in our own houses. Bishops, priests, and police, now also buckled on their armour, and it appeared as if our little ark was to be buried alive in this deluge: but, under God's protection, it floated boldly on the foaming waves.

Adolph Münster.

During this tumult my brother, the Graduate A. Münster (whom God had given me grace before to convince of the truth in Christ), arrived from Jutland, with his bride, in order to be examined in theology, to qualify himself for a ministerial office in the state church. Being tutor in a family in Horsens, a town in Jutland, he had several times preached in the church, and this had occasioned several citizens and a clergyman to collect four hundred rigsbank dollars, by subscription, for my brother, as an assistance to him, who had no fortune, to defray the expenses of the theological examination. He took lodgings in my house, and soon witnessed those scenes in the streets; and, when I told him of the cause, he fell a musing, and could not conceive if our doing was of the evil one, as our adversaries pretended, that the devil would be so stupid as to act in opposition to himself, and concluded accordingly that our secession was the Lord's work. We conversed frequently on this subject; he searched the scriptures in fervent prayer, was persuaded, and set out for Hamburg in the summer of 1840; received baptism from brother Oncken, and returned with joy to our small community, who received him with a cordial and fraternal rejoicing. On his journey he had passed through Horsens, and renounced the above-mentioned assistance, and stated to the subscribers his reasons for this step.

Persecution by the Police.

One month after our community had been established, the Board of Chancery ordered the police to subject every one of the members of our congregation to an examination; and during these examinations we gained the esteem and good-will of the judge and police magistrate in such a degree that, although the Chancery enjoined us by severe threats of banishment and incarceration to give up our meetings, which soon were numerously at-

tended, and although the police were directed to disperse these, they still did not prevent us from continuing them, as well as the distribution of the Lord's supper. Several believers, and among these my brother's wife, applied for baptism; and brother Oncken, accompanied by brother Kobner, came at our desire to Copenhagen, though such a journey was one of some danger, since both had been made outlaws in Denmark, on account of their Christianity. Brother Oncken baptized ten persons, and, at the desire of the congregation, ordained me as the future teacher and superintendent. I could not, indeed, without scruples and hesitation, accept this important office, considering my own infirmity; but then I reflected, the Lord got the weak Peter fashioned to his liking. The arm of the Lord is still not shortened; he will also strengthen thee by his Holy Ghost. I accordingly accepted the call, which, as I have experienced, came from God. May he give me grace to administer it to his glory, and the good of the congregation.

Rasmus Jorgenson appointed Bishop in Langeland.

As soon as the bishop and the rest of the state church clergy were apprised of this, they again exhorted the Board of Chancery to persecute us: new examinations were instituted, and our assemblies dispersed. In the mean time, brothers Oncken and Kobner had, pursuant to invitation, gone to Langeland, and baptized there, and founded a small community, on the 11th of September, 1840; my wife, my brother, and his wife, were present. Rasmus Jorgenson, a freehold farmer, was chosen to be superintendent (bishop or pastor) for this congregation, *ad interim*.

Foltved appointed Bishop in Aalborg.

Immediately after my friends returned from Langeland, I went, pursuant to invitation, to Aalborg, in Jutland; and having examined those who believed there, I baptized them, and established a community. Foltved, a non-commissioned officer, was made its superintendent (bishop or pastor) *ad interim*. I then passed through Jutland, and at Horsens met my brother, who had undertaken this journey partly on occasion of establishing temperance societies, and there I learned that the Board of Chancery had sent warrants to all magistrates, ordering them to apprehend and arrest me. My brother and I, having preached the word of God in Jutland, then proceeded across Funen and Langeland,—where I, through holy baptism, added some to the congregation,—to the western parts of Sealand; and, having there testified of the truth, we arrived in Copenhagen, under the gracious protection of the Lord, who always made the persecutor come too late, thus allowing us time to do his work,

Adolph Münster appointed Bishop in Copenhagen.

Shortly after, it was intimated to my wife and my brother that they must not leave Copenhagen, and a menace was added, "that if they were found beyond the precincts of the city they would be arrested." I, on the contrary, was required to give a promise of remaining in town, and of abstaining from intercourse with the congregation. But, as I could not give such a promise, I was, on the 2nd of December in the same year, incarcerated in a rigorous prison, where even my wife, during more than half a year, was not allowed access to me, except for one moment, in the presence of a police officer. In this prison I remained one year, wanting eight days. My brother was chosen by the congregation to be its superintendent (bishop or pastor) *ad interim*; and, although the assemblies were now constantly dispersed by the police, still some were continually added to the congregation; but now the Board of Chancery, at the request of the clergy, caused all the members of the congregation to be subjected to fresh examinations, and my brother was also imprisoned on the 19th of May, 1841. In the mean time, a little more liberty was granted to me in my prison, so that I was enabled by letter to strengthen and comfort the distressed congregation, which continued to meet in small parties at their several houses, breaking the bread with one another; and brother P. Ryding was chosen to administer the Lord's supper. Ryding is now the servant (deacon) of the congregation. I had gradually gained the love and good-will, as well of the superior as the inferior superintendents of the prison; and I was permitted to distribute tracts amongst the prisoners, which proved not fruitless. Strangers who were not of the congregation were allowed to visit me; I could thus myself try the catechumens who had applied for baptism; and I chose, according to Acts x. 48, F. Penlike to perform the external act of baptism; and thus the congregation continued to increase.

A renowned English lady, Mrs. Fry, and her brother, Mr. Gurney, came to Copenhagen. They visited us in the prison, and pleaded our cause with their majesties the king and the queen, with whom they had great influence; but the clergy, exerting their power through the Chancery, baffled all their philanthropic efforts, although the king and the queen personally continued to be favourably inclined towards us.

Ordination in a Prison.

Our dear brethren, the English delegates, pastors Giles and Dowson,—whose self-sacrificing efforts for our liberty and encouraging brotherly love never will be obliterated in the hearts of the Danish baptists,—came also to this place, and by their arrival the best of

the Danish people were roused to sympathy in our cause; and among these a rare Lutheran and an amiable, liberal Christian, Mr. R., who has assisted us with great goodwill. My brother and I now obtained more liberty in the prison, and even the congregation was now permitted to visit us; thus I ordained brother Rasmus Jorgenson in the prison where he visited me, constituting him a missionary, in order that baptism might be administered both in Langeland and Funen. I likewise ordained brother Ryding to be a servant (deacon) of the congregation, according to its desire.

Immediately after the departure of Messrs. Giles and Dowson the persecution broke out anew, inasmuch as the brethren Ryding and Penlike were also arrested, and the meetings constantly dispersed by the police. The government repeatedly offered to set me at large, if I would enter into certain stipulations which my conscience would not sanction: but I continued to examine the catechumens, and cause baptism to be administered; and thus the congregation increased during my imprisonment to upwards of ninety persons. Destitute of fortune as we all are, it was a heavy affliction to us, not only to find ourselves ruined in our civil capacity, through the long imprisonment, but also to be plunged deeper and deeper in debt, with our families, without any prospect of paying, as the congregation consists of poor people, who with difficulty can earn their own sustenance. But the Lord, who is a helper in distress, opened the hearts of our English and American brethren in our need, so that in this respect, too, we were also provided for.

At last the Supreme Court pronounced its sentence on the 23rd of November, 1841; by which I, my brother, and Ryding, were adjudged to pay a considerable fine, besides prison and law-suit expenses. My brother and I were released, and Ryding and Penlike a month later; but a new criminal action had already been instituted against them. Shortly after this, my brother and I had an audience of his majesty the king, which, however, was of no further utility than this: that his majesty assured us of his personal goodwill and esteem; but threatened us with a fresh imprisonment in case we continued to baptize, &c.

I now began to hold public meetings, and I baptized such catechumens as had waited for our release. These meetings became so crowded that I found myself under the necessity of discontinuing them for a short time for want of room; as the wanton mob, not lacking instigation, began to disquiet us.

Recent information respecting these interesting servants of Christ was given in our last number. See page 588. Ed.

ASSOCIATIONS.

BERKS AND WEST MIDDLESEX.

An account of the annual meeting of this association of fourteen churches appeared in our number for August, page 430. We have now the pleasure to add the numerical statement for the year, of which we were not then in possession.

Baptized	78
Received by letter	17
Restored	1
	— 96
Decrease, by death	23
Dismissed	17
Excluded	7
	— 47
Clear increase	49
Number of members	1293
Sunday school teachers	177
Scholars	1157
Village stations	37
Village preachers	34

HERTS AND SOUTH BEDS.

This association, consisting of eight churches, held its meeting at Hemel Hempstead, May 27th. It issued an address, on the Claims of Christian Churches upon their respective Members, written by the Rev. W. Upton, but without any breviate, excepting an announcement that the next annual meeting will be held at Leighton Buzzard, in May, 1843, and the following statistics.

Received by profession	87
By letter	6
	— 93
Decrease, by death	11
Dismissed	15
Withdrawn	9
Excluded	14
	— 49
Clear increase	44
Number of members	1104
Sunday scholars	1554
Village stations	17

NOTTINGHAM AND DERBY.

Fourteen churches constitute this association. The annual meeting was held at Derby, May 17th. Mr. Edwards was chosen moderator. The circular letter is on the Principles of Dissent. The following is the numerical account.

Baptized	201
Received by letter	16
Restored	8
	— 225
Removed by death	30
Dismissed	12
Withdrawn	7
Excluded	19
	— 68
Clear increase	157
Number of members	1461
Scholars	2018
Teachers	309

WORCESTERSHIRE.

This association, consisting of ten churches, met at Pershore, July 12 and 13. Messrs. Crowe, Edwards, and Overbury of London preached. The following resolutions were passed :

"Resolved,—That the ministers of this association will endeavour to promote an increased sale of the Baptist Magazine in their respective churches, on account of the important information it contains in reference to our own denomination, and the benevolent objects to which its profits are devoted.

"Resolved,—That this association, having learned with deep sorrow that attempts are still made to detract from the reputation of our highly esteemed brother Knibb and his fellow-labourers, together with the churches over which they preside in the West Indies, we take this opportunity of declaring and recording our undiminished confidence in the wisdom and integrity of those valued and justly honoured individuals and churches."

The statistics for the year stand thus :

Baptized	174
Received by letter	28
Restored	10
	— 212
Dead	12
Dismissed	22
Resigned	5
Excluded	9
	— 48
Clear increase	164
Number of members	884
Scholars	1150
Village stations	39

The next annual meeting of the association is to be held at Worcester, on the second Tuesday and Wednesday in July, 1843.

NORTHERN ASSOCIATION.

The last meetings of this association were held at Brough, Westmoreland, in Whitsun-week, when the usual routine of business was transacted. The executive committee presented a report of their proceedings during the past year, detailing the carrying out of the resolutions of the previous meeting held at North Shields, &c. The report was received and adopted, and the committee re-appointed for the year ensuing, consisting of the Rev. R. Pengilly, secretary; Messrs. H. A. Wilkinson, Robert Craggs, and James Potts of Newcastle; and the Rev. J. D. Carrick, and Mr. John Rennison of North Shields. The association adopted a petition to the House of Lords, of which the following is the substance :

"That in the opinion of your petitioners, the enforcement of oaths against the consciences of any persons, whatever may be their religious denomination, is highly injurious to the religion, morality, and well-being of the community. Your petitioners, therefore, humbly and earnestly pray your lordships to make provision that no person, of any religious denomination, who shall object on religious grounds to the taking of an oath, may be required so to do, for any purpose or on any occasion whatsoever; and that in all cases in which an oath is now required, the declaration or promise of a person who shall so object, may have the same legal

effect as an oath, in giving validity to evidence, in qualifying for public offices and professions, and in all other respects: the falsehood of a declaration, or the breach of a promise made in lieu of an oath, being made punishable in the same manner as perjury."

This petition was signed by David Douglas, moderator, on behalf of the association, and transmitted to the right hon. Lord Denman for presentation.

We have not obtained the numerical account of this association.

CORNWALL.

This association has not printed this year any circular letter. We have been favoured with the following resolution, passed by the brethren at the annual meeting:

"Resolved,—That the improved manner in which the Baptist Magazine is now conducted, and the important objects it seeks to promote, most fully entitle it to the attention and support of the churches, and that the secretary be requested to inform its editor that the ministers and messengers now present will endeavour to promote its increased circulation."

SUFFOLK AND NORFOLK OLD ASSOCIATION.

The annual meeting of this association was held at Eye, in the county of Suffolk, on Tuesday and Wednesday the 7th and 8th of June, 1842. The secretary, the Rev. C. Elven, states that the number of churches in this association is fifteen, and that the total number added by baptism during the past year was 100; that the services were all numerously attended; that it was gratifying to observe an increasing desire among the churches to promote missionary objects, both at home and abroad; and that it is with pleasure they testify that the brethren in the "New Association" are cordially co-operating with them in this good work. The following resolution was unanimously adopted.

"That the ministers and messengers of the Suffolk and Norfolk Association of baptist churches, deeply sympathizing with their missionary brethren in Jamaica in their late very trying circumstances, hereby beg to assure them of their unabated affection, and increased confidence in their own piety, integrity, and Christian consistency, as well as that of the churches over which they preside."

WALES.

The Rev. J. W. Griffiths states that the Holywell annual association was held May 15 and 16; when the following ministers preached: Rev. E. Roberts, Denbigh; Rev. J. Roberts, Rhosllanerchuy; T. Williams, Harwod; W. Evans, Rhwland; J. W. Griffiths, Caernarvon; J. Spencer, Llanelli; and W. Roberts, Liverpool.

"All the services were deeply interesting; while an increasing attendance, and manifold

tokens of divine approbation, awakened a lively hope that God is about to visit this hill of Zion with showers of blessings."

NEW CHAPELS.

PENROSE, MONMOUTHSHIRE.

A very neat and commodious new baptist chapel was opened near Penrose, on Thursday, the 14th of last September. The Rev. J. Hiley of Llanwenarth, S. Price of Abersychan, D. Jones of Llanthwy, T. Thomas of Pennal, and M. Philpin of Whitebrook preached on the occasion. This being the first baptist chapel in the neighbourhood, its opening excited very great interest. The congregations were very large; numbers could not obtain admittance. Never was the efficiency of the voluntary principle more beautifully exemplified than it was in the erection of this chapel: the gentleman on whose estate the chapel is built kindly returned the money which he received for the ground; another gentleman gave all the stones; and the farmers in the neighbourhood came forward nobly and gratuitously carted all the materials.

CARMARTHEN.

On the 2nd of November last, the Tabernacle Baptist Chapel, Carmarthen, was reopened for divine service. At seven in the morning a prayer-meeting was held, to implore the presence of Jehovah on the occasion. At ten, the Rev. John Edwards of Priory Street introduced the services by prayer; the Rev. Jenkin Thomas of Cheltenham preached in English, and the Rev. D. D. Evans of Pontrhydyrun in Welsh. At two, the Rev. W. Roberts of Tredegar prayed; and the Rev. John Williams of Aberduar, and the Rev. D. Evans of Felinvoel, preached. At six, the Rev. H. Hughes (Wesleyan) prayed; and the Rev. Jenkin Thomas preached in English, and the Rev. D. Rhys Stephen of Newport preached in Welsh. The Rev. B. Thomas of Penrhywgoch, and the Rev. Timothy Thomas of Newcastle, preached on the previous evening. The services were highly interesting, and the eloquence displayed on the occasion was overwhelming. This new building is one of the neatest and the most compact of any meeting-house in the principality. Its dimensions are sixty-three feet, by forty-eight feet wide. The expenses incurred in its erection amounted to about £1200. About £700, including £127 collected at the opening, has been defrayed. On the following Lord's-day, the Rev. D. D. Evans preached, and the minister, the Rev. H. W. Jones, baptized seven persons in the presence of a numerous audience,

who were deeply impressed in seeing, in the sacred ordinance, a striking emblem of the sufferings of the Redeemer. After admitting the candidates members of the church, the Lord's supper was administered to nearly four hundred communicants. May the glory of the Lord rest continually on this branch of Mount Zion!

CONLIG, DOWN, IRELAND.

The new baptist chapel at Conlig was opened for divine worship on Lord's-day the 13th of November. In the morning, three persons were buried with their Lord by baptism, in the neat baptistery under the pulpit, by D. Mulhern, the pastor of the church. In the course of the day, Mr. Bates of Ballina preached from 2 Chron. vi. 40, Mr. Gould of Dublin from Amos vii. 2, and Mr. Eccles of Coleraine from Phil. iii. 21. The services, which were all well attended, were well calculated to instruct and edify the believer, and to awaken the impenitent. The chapel is a neat, substantial, and commodious building, with accommodation for nearly three hundred persons.

The following evening a social tea-party was held in the chapel, when about a hundred and thirty took tea together, and the meeting was addressed by the following ministers—H. Harrison (Methodist New Connexion), J. Alexander (Presbyterian), G. Gould, J. Bates, and W. S. Eccles. The addresses were truly excellent, highly exhilarating, and we trust profitable to many;—though the people assembled at five o'clock, they seemed unwilling to separate at the advanced hour of eleven. Such was the excited interest that pervaded the meeting throughout, that all seemed to say, "It is good to be here."

NEW CHURCH.

UPHILL, FOLKESTONE.

On Lord's-day, Oct. 15, a congregational church—a union of baptists and pædobaptists, which had been privately formed on Friday evening—was publicly recognised, at the Uphill of Folkestone, Kent. The Rev. W. Robinson, the Independent minister of Zion Chapel, read the scriptures and prayed; the Rev. D. Pledge, late of Margate, described the nature of a gospel church; the Rev. D. Parkins of Mill Bay addressed the members; and the Rev. J. Clark, the pastor, administered the ordinance of the Lord's supper. Mr. Clark had the pleasure of introducing to the church four of his own children, who had been previously baptized by him at Mill Bay, in anticipation of the interesting occasion.

ORDINATIONS.

COLNE, LANCASHIRE.

On Wednesday, August 10, 1842, Mr. E. Jones was ordained to the pastoral office over the baptist church at Colne. After singing, Mr. Lister of Liverpool read the scriptures and prayed; Mr. Fawcett of Barnoldswick delivered a lucid statement of the nature of a gospel church; Mr. Harbottle of Accrington asked the usual questions, and received the confession of faith; Mr. Lister, Mr. Jones's former pastor, offered up the ordination prayer, and delivered an impressive charge from 1 Cor. ii. 1, 2; Mr. Scott of Shipley gave out the hymns; and Mr. Dawson of Bacup concluded with prayer. In the evening, Mr. Aspinall of Colne (Indep.) read the scriptures and prayed; Mr. Scott of Shipley addressed the church from Phil. i. 27, and concluded with prayer. The services were solemn and affecting. May the impressions produced be lasting as eternity!

EYE, SUFFOLK.

Mr. Flanders, late of Risely, has received a unanimous invitation to the pastorate of the baptist church, Eye, and commenced his stated labours there on the fourth sabbath in October.

DERBY.

The Rev. W. F. Poile, late of Keppel Street, London, has accepted a unanimous invitation from the church at Agard Street, Derby, to become their pastor.

MANCHESTER.

The Rev. Joseph Davis, late of Church Street, Blackfriars Road, has accepted the pastoral charge of the baptist church in York Street, Manchester, late under the care of the Rev. J. Birt, and entered upon his labours.

SALFORD.

Mr. James Voller of Horton College, Bradford, has accepted the unanimous invitation to the pastorate of the baptist church meeting in Great George Street, Salford, and will enter upon his ministerial duties there at Christmas next.

RECENT DEATHS.

MRS. WALL.

On Tuesday, Sept. 6, died, at Banbury,—at which place she was on a visit to a son and daughter who reside there,—in the fifty-fifth year of her age, Mrs. Abiah Wall of

Burford, Oxfordshire, the sister of that excellent, laborious, and useful missionary, the Rev. Ebenezer Daniel, now in Ceylon. The writer of this article, having known the deceased from very early life, feels it a duty to bear his testimony to her early and experimental acquaintance with the God of her pious ancestors, and the active usefulness of her whole life, in the church, the sabbath school, and the neighbourhood in which she resided. Her loss to the little cause of Christ in Burford will be long and deeply felt. Her last hours, when able to speak, manifested a firm and holy reliance on the Saviour she loved and had long served; and, in reply to one of her dear daughters, she said, "I am not anxious about the result of this illness; if the Lord has any thing for me to do in his vineyard, I shall be happy to stay and do it; but he knows best how to dispose of me." The last words she uttered that could be understood, were, "Hallelujah! Hallelujah!"

MISS E. WILLIAMSON.

Died, October 23, at Naples, whither she had gone for the benefit of her health, and after a long and severe affliction borne with great patience and resignation, in the 19th year of her age, Elizabeth, third daughter of the late Rev. James Williamson, baptist minister, North Shields.

MRS. HORDER.

Died, at Berwick, St. John's, Oct. 27, 1842, Mrs. Sarah Horder, in the sixty-sixth year of her age, after a long and painful illness, borne with much Christian fortitude and resignation to the divine will. She was a member of the church of Christ from its commencement in this place, and was one of two praying women who commenced and carried on prayer meetings in their cottages, when it was not known that there was a praying man in the whole parish. They suffered much persecution from different quarters; but amidst all this they continued to meet several times in the week for prayer, and the Lord heard and answered their prayer in the sound conversion of many of their neighbours. These praying women may be said to be the founders of the cause of Christ in this place. Our deceased friend was universally respected by all who knew her. Her life and conduct were irreproachable, and she was an amiable pattern of Christian humility. She was a sincere lover of the dear Redeemer, and his cause lay very near her heart. She spent much time in private prayer for its prosperity. The love of Christ formed the fountain of all her religious attachments; and the merits of his death, and the all-sufficiency of his atonement, were the foundation of all her hopes. Her end was peaceful and happy.

MISCELLANEA.

MONMOUTHSHIRE BAPTIST HOME MISSIONARY SOCIETY.

The annual meeting of this society was held at Caerleon, on Wednesday, Oct. 12, 1842. The Rev. T. Thomas, theological tutor of the Baptist Academy, Pontypool, preached in the morning, and the Rev. S. Price of Abersychan and the Rev. D. R. Stephen of Newport in the evening. A public meeting was held in the afternoon; W. W. Phillips, Esq., of Pontypool, in the chair; when several ministers advocated the claims of home missionary operations. It appeared, from the secretary's report, that the efforts of the society had been greatly blessed during the last year; the congregation had greatly increased, and a considerable number had been baptized on a profession of their faith in Jesus Christ. It is also pleasing to be able to state, that some of the friends have more than doubled their subscriptions this year to the society; encouraged by which, the committee intend as soon as possible to engage another agent for the English part of the county.

SURREY MISSION.

The autumnal meeting of this society was held on Wednesday, October 19, at the Rev. J. T. Waraker's chapel, Tooting. The Rev. Joseph Sortain, B.A., Brighton, preached in the morning from Psalm xix. 7, 8. A public meeting was held in the evening, at which Thomas Kingsbury, Esq., of Putney, presided; and addresses were delivered by the Rev. Messrs. Thomas Jackson, J. Mirams, R. Ashton, W. Jackson, J. M. Soule, J. T. Waraker, J. E. Richards, and C. Foster, Esq., of Guilford. The Rev. Messrs. Connebec, Churchill, Hayes, and Hedgcock conducted the devotional services. The report of the present state of the stations was highly gratifying; but the sum of £106, in addition to the regular receipts, will be requisite to meet the engagements of the Society to Lady-day next.

WORCESTER.

At a meeting of the baptist church, Silver Street, Worcester, held April 20, 1842, the following resolutions were unanimously passed, and subsequently confirmed.

Resolved:—

1. That the whole church be divided into classes, and that each class be placed under the direction of a leader appointed by the pastor.

2. That each class shall have a district, in which each member of the class shall take his or her proportion of labour, in weekly visiting the respective families, distributing

loan tracts, seeking out adults and children for instruction, and endeavouring to bring the negligent and careless to attend the means of grace.

3. That in the different districts, as far as may be practicable, the leaders and their classes shall open weekly meetings for prayer and the reading and exposition of the scriptures, but only on such week evenings as regular service is not held at the chapel.

4. That every member of the church shall consider himself or herself pledged to make a weekly contribution to his or her leader, of not less than one penny, to be paid by the leader monthly to the secretary, and by him to the treasurer, towards the support of the interest of the chapel.

5. That the members of each class shall meet its leader weekly, according to arrangement, for devotional exercises, paying their contributions, and giving in their report.

6. That a general secretary shall be appointed by the pastor, to give out tracts, receive the weekly contributions of the members and the reports of the leaders, and to prepare and hand in to the pastor a monthly written statement of the whole.

7. That the pastor shall meet the whole of the classes once a quarter, and the leaders once a month.

8. That these resolutions shall be printed, and the pastor give a copy to each member of the church.

The pastor of the church, Mr. Crowe, in transmitting these resolutions, adds, "I am happy to add, that the organization of the church which is here exhibited, has already proved of real and great advantage: I hope the classes will become increasingly efficient. They have recently been opened for inquirers, and I find this a very beneficial and important improvement. Those who may wish for detailed advice to put into the hands of members, will find it in an admirable tract, which the author (Rev. J. Burton) kindly left with me the other day as he gave me a hurried call, entitled 'A Letter to Church Members on Individual Usefulness.'"

BATTERSEA.

The baptist chapel at Battersea having undergone some necessary and substantial repairs, was re-opened for divine service on Wednesday evening, Nov. 9. A numerous party having taken tea in the Grove School-house, a meeting was held at which the pastor, the Rev. I. M. Soule, presided, and addresses were delivered by the Rev. Messrs. Groser, Webb, Dubourg, and Joseph Tritton, Esq., after which the company adjourned to

the chapel, and public service commenced. The Rev. John Aldis then preached an animating sermon, and prayers were offered by Messrs. Groser and Richards.

This chapel was erected in 1736. In 1797 it was considerably enlarged, and under the able ministry of the late Rev. Joseph Hughes, a large and respectable congregation was collected to worship within its walls. At this time it was held under a lease from the late Earl Spencer, which expired in 1831; since which period repeated attempts have been made to procure the freehold of the place. A gentleman long connected with the church was extremely desirous of effecting the purchase of the premises and the ground attached for the use of the church and congregation. Death prevented him from witnessing the accomplishment of his wishes, but his representatives have felt it their duty to carry out his design. It affords us pleasure to learn that this desirable result has been obtained.

BAPTIST AFRICAN CHURCH IN NEW ORLEANS.

It appears that in the great slave mart of the United States there is a church of African baptists. In the Christian Reflector, we find a letter quoted containing the following passage: "In New Orleans, I visited the Baptist African Church about a month since, composed of 230 members, when there were present at some times during the meeting about eight hundred blacks. They own their meeting-house, a good, neat building, enclosed by a substantial paling fence, with a baptistery in the yard, and have preaching every Sabbath. Their preachers can read, and their clerk keeps as legible a record as some of our white brethren, not to say better than some. The day I visited them, twenty-nine were baptized, and the services of the sacrament were decently and properly performed by their pastors and deacons."

MARRIAGES.

At the baptist chapel, Cranfield, Bedfordshire, by the Rev. T. Owen, Oct. 31, 1842, Mr. WM. GOODMAN, corndealer, to Miss SARAH VORLEY.

At the baptist chapel, Potter Street, Harlow, Essex, by the Rev. J. Gipps, November 8, 1842, Mr. WILLIAM SPICER of Bishop's Stortford to Miss ELIZABETH DONNELLEY of the same place.

At the baptist chapel, St. Ives, Hunts, by the Rev. Eliel Davis, on Tuesday, Nov. 15, Mr. RICHARD CHARTER of Somersham to Miss BETSEY ANN STOCKER of St. Ives.

CORRESPONDENCE.

DR. CARSON'S WORK ON BAPTISM.

To the Editor of the Baptist Magazine.

MY DEAR SIR,—In common with thousands of your readers, I was intensely gratified at seeing in your last number so good a list of subscribers for the forthcoming work of Dr. Carson. I have joy in what is done, but not yet "the joy of harvest." This great denominational work evidently has the goodwill of the baptist community, and shall it not have as many subscribers as the denomination is able to furnish? Permit me to recall the attention of all your readers to the terms of publication, namely, "to subscribers, 7s. 6d.; to non-subscribers, 12s." This item in the circular some time since issued, cannot have been generally observed, otherwise the number of subscribers in Berkshire would be more than eight; in Cheshire more than two; in Cornwall more than four; in Dorset more than three; in Hertfordshire more than two; and in Nottinghamshire more than one. These, and several similar items in the list, are sufficient apology for still keeping the project in public view.

Dr. Carson's book is eminently a book for the times that are passing over us; times in which the baptismal controversy becomes growingly prominent and absorbing. No indistinct omens forebode the day when every intelligent Christian will be required to produce the why and the wherefore on every point of this controversy; and few hereafter will deem themselves "wise in their generation" who have failed to become possessors of the sterling work of Dr. Carson, at the low charge at which it is now placed within their reach.

Mr. Spencer Murch of Stepney College has done well in this cause; and I have no doubt his zeal will meet with its gratification, in having to publish another sheet of subscribers' names.

PASTOR.

London, Nov. 8.

ON JEWISH PURIFICATIONS.

To the Editor of the Baptist Magazine.

DEAR SIR,—Our attention has been of late invited to a somewhat novel mode of reasoning on the subject of Christian baptism;—a mode of reasoning which certainly places in a

a very equivocal position much that has at different times been written by pædobaptists.

That baptism is, among other things, an emblem of spiritual purification is not a new idea; the novelty consists in the assumption, that baptism and purification are in the New Testament *synonymous*; and in a certain train of argument that is grounded thereon.

If the assumption were admitted, it must still be borne in mind, that, however we administer it, baptism is a physical act relating to the body only, unless we hold the doctrine of baptismal regeneration; a spiritual purification otherwise not necessarily taking place at the same time.

It is also to be observed, that *baptize* is a specific term, but *purify* a generic one; for the logician, having substituted the latter for the former, is himself obliged to set out in search of another term to specify the *mode* in which he, in purifying, must employ the water. The process of reasoning is this:—first get rid of the idea of mode in the term *baptize*, by maintaining that purification, without regard to any mode, is the thing implied; then find another term implying another mode of purifying.* To find such a term we have not far to go. In the Congregational Magazine for December, 1841, page 867, we read, "And inasmuch as public sprinklings were enjoined by the Jewish laws, while no dippings of the person, either public or private, were enjoined; and as, even among the later Jews, dippings were private and sprinklings only public, we conclude, that the purifications with water performed by John, and by the apostles of Christ—in public, upon men and women,—were performed only by sprinkling them with water, and never by dipping them into water."

On reading the above quotation I determined for once to search the Mosaic ritual through—(if the appeal is to Cæsar, why, to Cæsar we must go)—though the New Testament is, in my estimation, the only and sufficient guide to New Testament institutions. The following table is the result of my investigation.

* I recollect a humorous application of the same mode of reasoning, to prove that "an eel pie is a pigeon." The process commences thus:

"An eel pie is a pie of fish—Agreed;

A fish pie may be a jack pie—Well, proceed," &c.

The Occasion.	The Administrator.	The Mode or Modes.	The Time Required.
1. The giving of the law. Exod. xix. 10.	Each person for himself.	Nothing mentioned, save washing of clothes.	Three days.
2. The consecration of Aaron and his sons; and their entering into the holy place. Exod. xxix. and xl.; Lev. viii. and xvi.	Moses in the first instance.	Washing with water; burnt offerings; touching with blood the tip of the right ear, the thumb, and the toe; sprinkling themselves and their garments with blood and oil.	Seven days.
3. The consecration of the Levites. Num. viii.	Moses.	Sprinkling water of purify- ing; shaving all the flesh; washing their clothes; burnt offerings.	One day.
4. The cleansing the leper. Lev. xiv.	The priest.	Sprinkling with blood of a bird, &c.; washing clothes, shaving hair, and washing flesh; to be repeated in 7 days; on the 8th day offer- ings; touching with oil, and a handful of oil on the head.	Eight days.
5. The cleansing of the unclean by a dead body; the captives of war, and the returning warriors. Num. xix. and xxxi.	Any clean person.	Sprinkling the water of separation; and bathing, with washing of clothes.	Seven days: sprinkling on the 3rd and 7th days.
6. The unclean by an issue. Lev. xv.	Himself.	Bathe in water, and be unclean until even.	One day.
7. Ordinary cleansing of priests, and of those out in war. Lev. xxii.; Deut. xxiii.	Himself.	Washing his flesh in water.	One day.
8. Women after child- birth, &c. Lev. xii.		Sundry offerings.	33 days, and 66 days.

To these we may add, that on the ratification of the covenant, blood was sprinkled on the book, and people, &c.; also, blood was sprinkled before the altar, on occasion of almost every sacrifice. I believe we have here all the rites of purification instituted by Moses. Should any instance have been overlooked, it may easily be supplied. A concordance at the word "sprinkling" will show at one glance.

Upon these ceremonial purifications may I be allowed space for a few remarks.

1. That when water was employed for sprinkling by Mosaic appointment, it was never used pure, but mixed either with blood or with the ashes of an heifer, and then called water of separation or purification. See Numbers xix.

2. That when this mixture was sprinkled on any one, he was not clean, but unclean, until he had shaved or bathed his flesh, and washed his clothes; the sprinkling being but

a small part of the ceremony of purification, if indeed it did not rather denote uncleanness.

3. That persons so sprinkled were very few compared with the body of the Jewish people, so that generally they could not be familiar with the sprinkling of water, even in this form.

4. If the appeal be made to the practices of the later Jews, I am confessedly ignorant of them. I know that in the time of our Lord many commandments of men were taught as divine institutions; but having condemned, I can hardly think he would adopt them. Moreover, the appeal was to Moses; and we have examined his writings, and I can only only say, if we admit Jewish traditions, why do we reject Christian traditions?

I am, dear Sir,

Yours truly,

D. MARSH.

Gt. Missenden, Nov. 16, 1842.

OUR readers have been already informed that in the province of New Brunswick there are about fifty baptist churches, containing about three thousand members, and that it is estimated that there are from twenty-five to thirty thousand of the population of New Brunswick who entertain baptist sentiments, and prefer the preaching of baptist ministers to that of ministers of any other denomination. There are many settlements also, whose inhabitants are seldom favoured with the preaching of the gospel; and the whole number of baptist ministers engaged in either pastoral or itinerant labours, is exceedingly small. Partly with the hope of giving theological instruction to pious young men who are desirous of engaging in the work, and partly with the view of diffusing more widely the blessings of general education, the New Brunswick Baptist Education Society was organized in 1833, and an Academy established at Fredericton in 1836, at an expense of four thousand five hundred pounds. The Rev. Mr. Miles, the principal, was however removed by death a few months ago, and the Committee requested the Committee of the Baptist Colonial Missionary Society to procure for them a successor. This has been at length effected. The Rev. Charles Spurden has accepted the invitation, and in consequence resigned his office as pastor of the church at Hereford. It is expected that he will sail in a few days.

A letter from Dr. Davies of Montreal, which has just arrived, states that a place of worship has been erected for the Tuscarora Indians, of whom there is now a church of nearly 100 members. "But," he adds, "we are in great danger of losing all we have gained, unless we shall shortly station a missionary on the spot to watch over them, as a father over helpless children. May the Lord soon grant them their desire, that their eyes may behold their teacher! In our other operations we meet with much encouragement, as you may see in the Register; but we are constantly hampered for want of men and means. There are now six places where we are strongly urged to establish stations, but we lack the ability. It is distressing to think that we are forbidden this year to expect much aid from home. Let not the churches, however, be suffered to lose sight of us and our wants."

We have just received from Mr. Giles of Leeds some extracts from a letter from Copenhagen addressed to him by a Lutheran gentleman, which gives the most recent intelligence respecting our brethren in that city. He says,

"The baptist church in Copenhagen amounts to nearly one hundred and fifty, and in Langeland, Jutland, and the West of Sealand, there are also small congregations: the last mentioned is at present most severely

persecuted (by fines, and confiscations, and imprisonments for refusing to send their children to baptism), and, of course, most rapidly increasing. It will, of course, be satisfactory to you to know that during the persecution here in Copenhagen, the baptists have earned a distinguished Christian reputation. A considerable portion of their community consists of servants, and these are now by great many sought in *preference to others*. In my own house we keep a baptist servant, and Mrs. — has often declared that she is in every respect superior to the servants she has had in this country, and at the same time the only one who reads her bible whenever she has an opportunity. Many have applied to my wife, desiring her to procure them baptist servants through her interest with the Mönsters, but it is no easy matter, they being so much in request. I mention as a curiosity, that one of the inspectors of police—one of those whose task it is to execute all the odious measures against the baptists—has desired Mr. Münster to recommend him a baptist servant!

"The persecution increases in severity in the country; nor does it yet appear that any actual step has been taken towards legalizing the existence of baptists here; though certainly something of that kind has long been under consideration. Certain dignitaries of the Lutheran church have received orders from government to make proposals relative to this matter, but we may without any unfairness presume, that they are in no hurry. Some of the stipulations which the clergy propose were mentioned to the American Delegates here last year, by the Dean of Copenhagen. These were certainly more favourable than those proposed to you and Mr. Dowson; but still such as the baptists could not acquiesce in. The king was absent when Messrs. Conant and Hackett (American delegates) were here, so they had no interview with him. They were summoned to appear before the police, where a poor pedant read to them extracts of Danish laws respecting sects, and particularly enjoined them not to make any proselytes, or baptize, stating that the baptists were a "*defended sect*" in Denmark—he meant "*prohibited*" of course. The Americans were delighted to hear that the baptists were "*defended*!"

"P.S. I have intimated above that the persecution had ceased, or at least relented, in Copenhagen; but just as I finish the letter it appears that it has broken out afresh. Mr. P. C. Münster is again summoned, and will in all probability be again imprisoned, together with several other baptists. He says, however, that in spite of this he will baptize this evening, and to-morrow celebrate the anniversary of the foundation of baptism in Denmark, and his own birth-day at the same time. It is not before Monday—this is Saturday—that the imprisonment is expected."

THE
MISSIONARY HERALD.



BAPTIST MISSION PREMISES, SPANISH TOWN, JAMAICA.

BAPTIST MISSION PREMISES, SPANISH TOWN, JAMAICA.

WE are indebted to our valued friend, Mr. Phillippo, by whom the whole of these premises have been erected, for the following explanatory observations on the annexed engraving.

"The building seen to the right of the plate, is the chapel, which, with an addition in the form of an octagon at the end, not visible, and which is chiefly occupied by Sunday school children and teachers, will hold about 2500 persons. To the left is seen the Metropolitan School Establishment, which contains three rooms, and in which are conducted four educational departments, irrespective of the Sabbath school, which numbers upwards of 600 scholars. Here are a normal school, a boys' school, a girls' school, and an infant school; conjointly accommodating full 350 scholars. In the centre of these two buildings is the residence of the missionary. These, with other buildings not seen, together with an extensive burial ground immediately connected with the premises, are valued at £10,000.

"The station was commenced by the Rev. Thomas Godden, in the year 1819, who collected a church numbering about 250 members. Mr. Godden returning to England on account of ill health, where he died shortly after his arrival, was succeeded by Mr. Phillippo in 1823. Serious obstacles being opposed to Mr. Phillippo's entering upon his ministerial duties during the first fourteen months of his residence at Spanish Town, he commenced arrangements for the establishment of a Day and Sabbath School, in accordance with the objects and plan of the British and Foreign, and Sunday School Union Societies, the first of the kind, with the exception of a day school on the same plan begun by his missionary brother, Mr. Coultart, in Kingston, that was established on the island. These schools have been carried on almost uninterruptedly, and with great vigour and success, to the present day, producing advantages to the lower classes of the population throughout the neighbourhood especially, that cannot be fully estimated. At different periods successively, similar institutions, attended by similar results, and which for some years past have been six or seven in number, were founded in different parts of the district. Including the three departments at Spanish Town, where three separate teachers are employed, the present number is *nine*, containing upwards of 1000 children, independently of the number connected with the Sabbath schools, nearly as numerous, who are not here included. Spanish Town station has also originated, since 1823, nearly twenty other stations, several of which are among the most important and prosperous on the island, having, in addition to other circumstances, become the parent and centre of surrounding ones. The following are the statistics of the district for the past year. Baptized during the year 228. Clear increase 177. Total number of members 3246. Number of inquirers 1880. Day schools 9. Sabbath schools 7. Day scholars 1091. Sabbath scholars 1171. Missionaries 3. School masters and mistresses 13. Native assistant missionaries included in the list of school masters and mistresses 5. Stations in all 9."

EAST INDIES.

CALCUTTA.

In a letter dated September 16th, Mr. Thomas says, "The brethren and sisters are all in pretty good health: mine has greatly improved, notwithstanding I have been obliged to try it to the utmost in my efforts to bring up the arrears of business occasioned by my late illness. My dear partner and family also are in good health."

Mr. Evans, at the same date, writes thus:—

In both my church and the Benevolent Institution, I find much to encourage the prayer of faith and the energetic effort. A few sabbaths ago I had the pleasure to receive one by baptism, and there are about three or four more who expect soon to honour and follow the Lord. May the number be greatly increased.

I hope we shall soon hear of additional brethren for India. Amidst all your praise-

worthy efforts for Jamaica and Africa, do not forget the perishing millions of degraded India. I feel more than ever convinced that there is very much to encourage the devoted servant of Christ in the present condition of this country. I would I had time to state why I think so, and to encourage the Committee in relation to our mission here, but this cannot be done until I have a little more leisure.

NATIVE INSTITUTION, INTALLY.

Mr. Small gives the following account of his labours among his youthful charge in a letter dated Intally, August 8, 1842.

God has been very gracious to my dear partner and myself, ever since we left the shores of England—both as it regards health and in respect of the friends and fellow-labourers, and sphere of work to which we have been led. Oh, that we were both more fitted for our work! For myself, at least, I feel that much more preparation is required. I need to be much more *refined*, that I may be rightly fitted for the Master's service. Neither my mental nor physical powers are strong, but if they were only more consecrated and sanctified, I know I should have both more happiness and more prosperity in God's blessed work. I have not made that progress in the language which I had hoped, and which you, and others too, may have expected I should have made before this time. But whatever we may plan or desire, we must be content to follow the *leadings of Providence*, and improve opportunities and talents according as they are afforded. I have had very little time for *study* ever since I was harnessed to my work. The sole charge of one, and, for several months, of two large and important institutions, along

with occasional English preaching and other work, has in general left but the *fag-ends* of time and strength (never very robust, but certainly not improved by this climate) to the acquisition of a language perhaps one of the most difficult for a foreigner to master so as properly to speak it. However I still go on, slowly but perceptibly advancing; and meantime I have the satisfaction to know that I am occupying a post of both present and prospective usefulness, which there is no one else able to take at present, being every one otherwise fully engaged. I forwarded a Report of the Institution to you and several others of the Mission Board. I hope that they will all be made *use of* and *useful*. The greatest difficulty and drawback connected with the school, is the want of funds and of interest taken in it. It is often confounded at home, I think, with the native Christian institution. They are quite distinct, and separate collecting-books should be put in circulation, as well as public collections made, for each.

Do say something in the Herald recommending subscriptions and collections for *specific*

objects, and, as far as you are convinced of it yourself, state the importance, particularly as regards mission work in *India*, of Christian institutions for the *education* of the natives. All who have directed their attention to the subject here, are becoming more and more impressed with the conviction that this is the most hopeful, and, therefore, most important sphere of missionary labour. A desire for bibles, and Christian tracts and books, as well as for instruction by every other means, is daily on the increase; more, I believe, as a natural and necessary consequence of the education received at *missionary* schools (not government ones, or those got up by Hindoos and Mahammedans designedly to exclude our blessed faith and precious bible)—more, I say, in consequence of Christian institutions for the young than even of the divinely appointed means of preaching, or of the translation and distribution of Christian works. Not that these schools, or any of the other media of communicating knowledge, are sufficient of themselves, or should be attended to, to the exclusion of the others, but that, in the *present* state of *India*, and from the peculiar character of the Hindoo mind, they promise to be more extensively and more *intensively* efficacious. But one of the excellencies of the system pursued, at least in the Intally Institution, and I suppose, more or less, in the missionary schools in general, is this, that *all* these various means are brought to bear upon the *young immediately*, and, through them, indirectly on their parents and older relatives. The schools almost every where are opened every morning with prayer. This calls down the aid of *heaven* to our help. We acknowledge (as who have had more reason to do than missionaries in *India*?) the insufficiency of the word without the Spirit for salvation; man's weakness, our dependence on God's blessing. We plead the *promises* of scripture, and lay the wretched case of the listening idolaters before the God of grace. Then, with *us* at least, a short portion of the scriptures is read, and, when I officiate, this is applied and illustrated, in the most homely, simple way I can. I should have said, this *precedes* the prayer (not follows), and so their minds are better prepared for attending to and understanding the petitions which are offered. Having, as our head teacher, a pious and experienced Christian (an East Indian), and a member of Circular Road Church, I have perfect confidence, should any thing prevent my being present, that all will go on as usual. He, and one or other of the young native Christians who are engaged as teachers, conduct the worship in Bengali each alternate morning, when they simply *read* and pray. The whole service seldom exceeds ten minutes or a quarter of an hour; so that the boys can neither feel wearied nor grudge the time which might otherwise be

employed at lessons. Here then is *preaching*; *short* sermons it is true, but perhaps as well remembered and understood as many longer ones to older heads. It is "here a little, there a little, line upon line, precept upon precept." Then the first hour is occupied with the bible in English, along with catechisms and verses. Once a week (on Monday) each class reads, at the *Bengali* hour, the same scriptures in their *own* tongue, which they had read the previous week in English. None but Christian teachers are allowed to explain the bible. It is an advantage our institution has to have such. But Christian instruction does not *end* with this. *All* the class books are leavened and pervaded with those truths which tend to happiness and holiness, both in this world and the next. The highest boys write essays, generally by their own choice, on moral and religious topics. And the evidences are carefully taught, and difficulties and objections (which are freely allowed to be stated) refuted or removed. We have always a store of tracts and scriptures, in English and Bengali, which are occasionally distributed to the boys (or given when requested), the size and number being adapted to the age or seniority of the class. It is interesting to trace the progressive and varied effects of the truth on the minds of the boys and teachers. At first the aversion to God's truth (natural to all), aided by prejudice, is observed; then a long season of obstinate indifference; then the kicking against the pricks, sneering, objecting, opposing, and, lastly, either a period of anxious and prayerful inquiry, betokening a work of grace going on within, which generally, though not till after *many* days, results in conviction, conversion, and profession, or else a settling down into hardened indifference or open and avowed infidelity or idolatry. There are one or two young men of the highest class, who are in a very interesting state of mind at present, anxiously searching the scriptures and inquiring after salvation and the truth. And the school pundit (who does not understand English at all, and whom I have, therefore, referred over to Mr. Wenger for fuller and freer discussion than he and I can easily carry on) is also at present in a most hopeful and interesting state. The Sanscrit and Bengali Testaments he has read nearly through, as well as large portions of the Old Testament in Bengali. But God only knows what may be the issue. It is a rare thing for *Pundits* to be *anxious inquirers*. Thus you see *all* the modes of communicating religious truth are employed at this institution. But we look more to the future than the present, for results. If it please God to bring home the knowledge received to the hearts and consciences of many of these lads, who are likely to be more useful in imparting it to their fellow countrymen? And, any way, the beneficial influence of Christian

education must be exhibited in time on the widely leavened mass. I have a class for an hour and a half before breakfast, for youths who are engaged in offices through the day. And from ten to four, I am engaged in teaching and superintending at the school. The

attendance averages from 80 to 100. We have three professing Christian teachers, and three Hindoos. I hope occasionally to report to you how we are getting on. But for the present I must conclude.

HOORAH.

Mr. Morgan, who continues to itinerate in this populous district, writes thus:—

Two have been lately added by baptism to the English church; both are the children of pious parents and doubtless the subjects of many prayers. The parent of one was for many years a member of this church, the other is a native of England, but has been in this country for some years, engaged in the nautical profession.

From this instance pious parents may derive additional encouragement to persevere in prayer. Many a youth whose conversion at home appeared hopeless has, under the divine blessing, even in India been brought to the knowledge of the truth; and pious persons, while contributing to missionary societies, seldom think that they are furnishing the means of meliorating the temporal and spiritual condition of those that are dear to them by the ties of consanguinity, while far from their country, friends, and home.

In reference to my labours among the heathen; I continue to distribute the word of God and to preach, and in most places find good congregations. It is evident that a spirit of inquiry is abroad, knowledge is increased, and many are running to and fro. I meet with many who are convinced of the truth of Christianity, and willing to renounce Hinduism, but dare not displease their friends upon whom they are dependent for subsistence and success in life.

A respectable young man visited us for some time, and when he went home, he took with him some tracts which produced a sensation in the village. I had mentioned to him some of the contradictions and falsehoods that are contained in the shāstras; these were his artillery, and the people were anxious to know in which shāstras these contradictions are to be found. I wish that there was a small Bengālī tract containing some of the most obvious astronomical, philosophical, and moral falsehoods contained in the shāstras, including a reference to the shāstras themselves.

Sayings and doings among the Hindus.

While preaching on the road, a bráhma came forward and said, All we see is God; men, trees, beasts. I asked him, Is a child a part of God?—Yes: Is a jackal a part of God?—Yes. But jackals eat children, therefore God eats himself. He was next asked what were the perfections of God; he answer-

ed, The same as those of man. Is God guilty of theft? Yes, he can do what he likes, because he is God.

Here a party of other young bráhmans came forward and said, "Your Christ is not better than our Krishna, because he commanded his disciples to steal an ass. We allow it is true that our Krishna stole the dhobás clothes, and your Christ stole the ass, and one is as good as the other." Seeing that it was useless to argue, I said that they were sinning against the dictates of their understanding and conscience, and urged them to repent before they would have to stand at the bar of him whose name they were then blaspheming.

Another time I was speaking of the multiplicity of views among the Hindus, as to the way of salvation. A man answered by saying, "So are the Christians likewise divided in their sentiments as to plurality of Gods; we assert no more than you do. Christians assert that the Father, Son, and Spirit are one; so all the debtás are only emanations of Brahma; they are like the darogá, magistrate, session judge and saddar dewany amin." My reply was: "All the operations of the trinity are characterized by oneness of will and of actions; but your gods made war against each other, killed, cheated and injured one another, which at once destroys the belief of their oneness."

Females.

I am induced to think that the females of this country, though ignorant, degraded, and in comparative bondage, yet are often anxious to hear what we have to say, and to know what Christianity is. While I was lately speaking on the impossibility of obtaining salvation by the Ganges, an elderly female came forward and put to me several questions, and ultimately acknowledged that men cannot be saved by bathing in the Ganges, but by fixing the mind upon God. At another time a female with a child in her arms accosted me in the road and asked for a book. The request being very unusual, I asked her if she could read; she replied in the affirmative. Being surrounded by a goodly number of people, I requested her to read, which she did with great correctness; this being a favourable opportunity, I endeavoured to impress upon the mind of the peo-

ple the degraded condition of Hindu females, and the value of education. I have since presented her with a copy of the New Testament, which she received with apparent gratitude and pleasure.

It was indeed an interesting sight to see a poor Hindu woman reading the word of God in her own language, surrounded by her benighted countrywomen, gazing with astonishment.

Scenes at Bándá Ghát.

It was on the last day of 1841, that I went to Bándá Ghát, and saw four venerable females brought there to die. They were shivering with cold and their grey hair was streaming in the wind. They appeared to me to be simply labouring under the infirmities of old age, but were continually requested by their relatives to look at the Ganges and to drink the water. Upon expostulating with them on the cruelty of the practice, the only answer that I had was, "This is our custom." Ere I left, the sun had descended below the horizon, and the shadows of the night were stretching forth to hide this cruelty, and the accomplishment of the murder of those once tender mothers, by exposure and want of proper nourishment. Oh! how happy are they who hear the joyful

sound, who in their dying hour are treated with kindness and compassion!

I lately witnessed another scene that fully confirms the opinion, that some of the Hindus lose confidence in the Ganges in the hour of death. A bráhman was placed on a bed, surrounded by many natives and relatives; his frame was emaciated, his eyes sunk, and it was evident that the hour of departure was at hand. After my conversing with the relatives for some time and requesting their acceptance of some tracts, the dying man opened his eyes and seeing a tract, requested that it might be given to him, and continued to read until it was taken from him. I then approached the bed and said that we are all sinners, but Christ has died for men and endured their punishment, and that he is the only Saviour; the poor man listened with the greatest avidity and seemed anxious to know the way of salvation. His relatives hearing and seeing this, became alarmed and ordered me away, saying, "He does not want your religion."

I gave them to understand that I was on the public Ghát, and had as much right to be there as they had, and continued to address the people. The fact of a dying bráhman in sight of the Ganges, reading a Christian book, seemed to fill all with astonishment.

MONGHIIR.

DEATH OF MRS. JOHN PARSONS.

The following account of this afflictive event is transmitted by our bereaved brother, Mr. John Parsons, in a letter dated September 8, 1842.

On the 22nd of last month she was permitted to give birth to a living son, and for two or three days her state of health appeared favourable, but on the fourth day strong fever came on, and her whole frame having previously been in a very weak and exhausted state, she sunk rapidly, and breathed her last at twenty minutes past eleven on the 26th of August.

For many months her state of health has been far from good. Ever since her very severe illness, about this time last year, she has been the subject of great weakness, and we naturally looked forward to the above time with great anxiety. But I have the unspeakable satisfaction to know that in her mind this anxiety has been connected with a complete and simple reliance on the atonement of Christ, and on the wisdom and goodness which ever have and ever must mark the dealings of our heavenly Father's hand. So that she has contemplated the probability of her decease with the greatest composure; and I have joyfully witnessed the evident ripening of her Christian graces, and the maturing of her character, the heavenliness

of her disposition, and the simplicity and ardour of her attachment to the cause and people of God. Her memory is cherished by our friends here as of one with whom they "took sweet counsel together," and in whom they discerned very much of the image of Christ. Though a wandering and delirious state for the last few hours deprived us of the last valued expressions of her faith and peace in God, yet the remembrance of her life affords a more solid ground of satisfaction. With as much certainty as it is possible to attain, do I know that she is now in the full possession of that felicity to which she often looked forward with rapturous joy. Our union has been one of uninterrupted and growing affection and oneness, and the parting is bitter indeed; yet I desire to bless the goodness of a covenant God, who has wonderfully supported my mind, and afforded me much consolation and peace.

Our ever kind and affectionate friend, Mrs. Lawrence, has taken the charge of the dear infant, to whom we had given the name of our late respected secretary, my beloved uncle. He appears, at present, healthy and

thriving. For him and for myself I sincerely entreat the prayers of my dear and respected brethren in Christ of the Committee, and of all who feel a sympathy in the joys and afflictions of missionaries.

Brother Lawrence is still, through mercy,

pretty well, but Mrs. L. is a great sufferer, and I fear her constitution is giving way under almost constant pain, endured with most admirable and exemplary patience. Mr. Moore is not in the station at present, but was pretty well when I heard.

CEYLON.

EMBARKATION OF MRS. HARRIS.

Our readers will learn with regret that the health of Mrs. Harris, which has long been delicate, is now so greatly impaired as to necessitate her immediate return to this country. She embarked at Colombo, on board the *Iris*, on the 22nd of July, being attended to the vessel by Mr. Daniel, who says, "She bore the fatigue of embarkation better than could be expected. We put her into a palanquin, and having conveyed her to the wharf, deposited the palanquin in the boat with Mrs. Harris in it, till she arrived near the vessel. She was then hoisted by chair into the ship, and from thence into her cabin and bed."

Mr. Daniel consulted a medical gentleman in Colombo respecting her case, who confirmed the opinion that had previously been given, that she cannot bear the climate of Ceylon. He stated that "nothing should delay her embarkation, and that nothing is so likely to effect her recovery as a voyage to her own land, and a residence there." Mr. Harris remains at his station awaiting the arrival of his successor.

Letters have been received also, apprising us that our valued friend Mr. Daniel is greatly enfeebled by his long continued labours; and that it is feared that ere long a suspension of his exertions for a season, if not an entire change of climate, will become absolutely necessary.

SOUTH AFRICA.

GRAHAM'S TOWN.

In a letter to Mr. Russell, dated Graham's Town, July 29th, Mr. Aveline gives the following account of the zealous exertions which he and his friends in that district have made on behalf of the Jubilee Fund.

I wrote a short time since to my friend Mr. Groser, when I informed him of the receipt of your letter, and of my cordial concurrence with the proposed Jubilee celebration; as also of the readiness with which my people coincided in my views.

I have now the very great pleasure of informing you, that on Monday evening last we held a Preparatory Jubilee Meeting, at which more than three hundred and twenty-six

pounds were instantly subscribed. Some more subscriptions will, I am persuaded, come in; and it is our intention to have jubilee sermons preached, and a public meeting, at the season you propose, when congregational collections will be made. As some of the larger subscriptions will be paid in two instalments, it is our purpose to send you one remittance immediately after the ensuing services; that is, in the first week of

October, with the hope that you will receive it by the close of the year. At that time I will also furnish you with the names of the subscribers, with the respective sums attached. I cannot but suppose that you will feel surprise and pleasure at these spirited efforts of my friends; some of whom have respectively subscribed the sums of £75, £70, £50, £25, &c.

The meeting, and its objects, were warmly

supported by Christian ministers and friends of various denominations, who, besides their advocacy, contributed sums of various amount expressive of their cordial furtherance of our proceedings. The Rev. Messrs. Shaw, Bogue, and Thornley Smith, of the Wesleyan Society, Locke, of the London, and Hepburn, of the Glasgow, all spoke in the most friendly manner; and it was altogether as delightful a meeting as could be wished.

WEST INDIES.

JAMAICA.

SALTER'S HILL.

The following information respecting the natives of Africa, at present connected with the church at Salter's Hill, is given in a letter from Mr. Dendy to Mr. Clarke, dated September 16, 1842.

I am fearful that I shall not be able to add much to your stock of information relative to Africa movements in Jamaica, but I must not delay longer, but give you the little I have been able to collect. I have been through the church to see the number of Africans among members and inquirers, but am fearful that the classification will not be very distinct, as I am not acquainted with the geographical location of different tribes; I think, therefore, that they will be rather mixed. I give you them, however, as I have gathered them.

Koramantees,	Members	19	Inquirers	7	Total	26
Eboes	119		15		134	
Papaws	17		2		19	
Bondas	3		—		3	
Mandinjoes . .	5		2		7	
Warnee	1		1		2	
Kongos	29		25		54	
Guineas	40		11		51	
Chambas	6		1		7	
Nangos	5		—		5	

Housa	Members	1	Inquirers	—	Total	1
Moko	5		4		9	

Total number from Africa connected with the church at Salter's Hill, Members 250, Inquirers 68. Total 318.

I could not obtain the particulars of the number of those who remember their native tongue, but should think the greater part of them; but most are getting into years, with the exception of a very few, who came in recent vessels captured by our men-of-war.

I do not know any in my own congregation that I could recommend at present as suitable for Africa. The feeling appears to be good, both among Creoles and Africans. There is also a desire among the young that Africa may be benefited by the gospel; and if a missionary spirit be infused into the young, we may hope that it will be carried on until of maturer age, and that they will infuse the same spirit into the next generation.

BROWN'S TOWN.

The following extracts from a letter, written by Mr. Clark of Brown's Town to Mr. Haddon, exhibiting in a few sentences the effects of divine truth among the people of that district, as they have fallen under his own observation, will be read with great pleasure.

We are going on here as usual. We have much to bless God for, and many things to mourn over. God has done, and is yet doing, great things for us—our enemies themselves being judges; but we are far from being per-

fectedly pure. There are not the same evils in our churches as at home, yet there are evils which make us feel that we must not be content with our past attainments, but that we must vigilantly press onward to things that

are before. The contrast—intellectually, morally, and spiritually—between the state of the people when I came to the island, seven years ago, and at present, is amazing: to those who have been longer on the island it is more wonderful. When I came here in 1835, the greater part of the people in this neighbourhood were living in open sin—very few could read the word of God, still fewer felt its power to their conversion—deceitfulness, lying, dishonesty, drunkenness, and moral degradation in almost every form prevailed. And these evils in the *many*, appeared the more striking from contrast with the *few* who had passed from death unto life, and from contrast with other parts of the island where greater religious advantages had been enjoyed. But the seed which had been sown in 1831, by Mr. Nichols, before he was driven away by the violence of persecution, and in 1834 and 35, watered by Mr. Coultart, sprang up, and has to this time produced fruit to the glory of God. If the decided change in hundreds—if not thousands—of persons is not owing to the Spirit of God applying the word to their hearts, I know not to what it can be ascribed; and if not (as regards those connected with baptist churches at least) to the agency of baptist missionaries, and the co-operation of the active members of their churches (the despised deacons and class-leaders), I know not to what system of means the results produced can be attributed. Twelve years ago this whole district was enveloped in grossest darkness; the gospel had never been preached in it (unless by some accident, of which I never heard, in the church of England); the people's souls had never been cared for; no means had been employed for their enlightenment or conversion: they were heathens in the strictest sense of the word. Now, out of 12,000 people, 5000 are to be found every sabbath

in baptist chapels, and 2 or 3000 at other places. A large portion of these can read the word of God; have given up their former sinful habits, such as adultery, drunkenness, dishonesty, lying, &c.; are respectable members of society; have family prayer in their houses; send their children to schools; contribute liberally to the cause of God; make a profession of religion, and so conduct themselves as to gain the confidence and esteem of all around them. I would then appeal to any reasonable man, to what can so mighty a change be attributed? The people themselves say it is to the religion of Jesus Christ. Is their testimony to be relied on? If not, some other cause ought to be assigned for it. I know not, nor have I ever heard, of any other adequate to the effect produced. The despotic, superstitious influence of ambitious and ignorant men, such as the leaders are said by some to be, could never produce such a mighty change. Giving tickets to those who profess to be inquiring after the truth, and baptizing them when they profess repentance towards God and faith in the Lord Jesus, could not do it. But as the gospel has produced similar effects in other parts of the world, it is but fair to infer that like effects here result from the same cause. And we bless God that it is so. He visited the people in their degradation and misery; he brought them out of the horrible pit and the miry clay; set their feet upon a rock, and put a new song into their mouth. They were not a people, but are now the people of God; they had not obtained mercy, but now they have obtained mercy; and if it be our happy portion to stand at last before the throne of God and of the Lamb, we shall there meet with many thousands of members of baptist churches in Jamaica, and unite with them in ascribing all the glory to God, and casting our crowns at the Redeemer's feet.

HOME PROCEEDINGS.

Our readers are apprised of the noble determination of our brethren in Jamaica, to cease to draw pecuniary supplies from this country. It is now by the voluntary exertions of the churches alone that the baptist ministers in that island are supported, and enabled to continue their labours among the surrounding population. At an epoch so interesting and important, it has appeared desirable to the Committee to address to the church some valedictory observations: the following letter has consequently been prepared and forwarded.

The Committee of the Baptist Missionary Society to the churches of Christ in Jamaica, raised by the labours of that Society.

DEARLY BELOVED BRETHREN,—
Often as you have engaged our affectionate

and anxious thoughts, we know not that we have ever felt concerning you, either more ardent gratitude or more deep solicitude, than at the present moment. Through the goodness of God, and his copious blessing on the labours of thirty years, you have been con-

ducted, through manifold afflictions, to a state of prosperity and peace which cannot be viewed without grateful admiration of divine mercy; and at length you have made known to us your resolution to sustain, without further aid from us, the entire expenses of the work of God amongst and around you.

We rejoice in the step you have thus taken. We are happy that, in point of resources, you are able to undertake so serious a responsibility; and we are still more happy that God has given you the fidelity and zeal to assume it. We are not altogether unacquainted with the difficulties amidst which you stand, and we highly esteem the devotedness to the cause of God which you have herein manifested. May God accept your consecration, and smile upon your toils!

Do not imagine for a moment, beloved brethren, that your separation from us *as a society*, will be accompanied by any alienation of our hearts from you. You are still as dear to us as ever, as joint partakers with us of the grace of God; and, while we are expending on regions yet destitute of the gospel (and partly on your father-land) the resources which your zeal has set at liberty, we shall most unfeignedly rejoice in at once beholding your prosperity, and receiving your co-operation. It is, in truth, as an expression of our sincere and ardent love to you, that we present to you this parting address; and we are sure that you will receive kindly the words of serious and affectionate counsel which it will contain.

You are quite aware that representations have been made, both to the world at large through the press, and to us in a direct manner, unfavourable to your Christian character, both as individuals and as churches. We have been told that cases of gross superstition abound among you—that you consider yourselves as purchasing your inquirers' or members' tickets—that you carry them about with you with a superstitious reverence, and mean to have them buried with you, as a passport to heaven—that you rest in church-membership, and in the forms of religion, without having any experimental knowledge of Jesus—that, under the cloak of religious profession, you indulge unbridled tempers, and allow yourselves in vicious practices—and that you glory only in being baptists, without caring to be Christians. So far have these representations been carried by some parties, that it has been said nine out of ten among you have no real religion. Accusations have been specifically directed against the deacons and leaders in the churches; and of these officers it has been publicly asserted, that the great majority are ungodly men, and that they commonly employ the influence of their office at once to indulge and to screen their vices.

Knowing the pious and devoted character of the brethren whom we had sent to labour

among you—"men who have hazarded their lives" for the diffusion of the gospel in Jamaica—we never believed—we could not believe—these accusations. Promptly and earnestly, indeed, did we feel ourselves bound to make inquiry into them, and we have been rejoiced on all occasions to find that they cannot be substantiated. The unsolicited testimony of men of unimpeachable judgment and impartiality—we refer to the published works of Messrs. Gurney, Sturge, and Candler; the well-attested results of your own church discipline, as apparent in the annual returns of the Association; and the maxim of divine authority, that a tree is to be known by its fruits, have concurred with our specific inquiries to satisfy us of the general falsehood of the charges which have been brought against you. But you must permit us to say, that *we should have been overwhelmed with affliction if they had been true*. We, in common with yourselves, are baptists; but we know that, in Christ Jesus, nothing availeth but a new creature, and faith which worketh by love. We attach value to nothing short of an experimental knowledge of our sin and ruin, and a sincere reception of Christ Jesus the Lord, leading to a holy walk and conversation. And if it had been so that your seeming religion consisted of superstitious notions, and comforted with unholy practices, our very hearts would have been broken. Such religion would have yielded neither benefit to you, nor reward to us; and we could not have held up our heads before either God or man. We confess and declare before you, that we attach quite as much importance to the genuineness of individual piety, and to the purity of church discipline, as any of those who have brought accusations against you; and our only consolation under these accusations is that they are not true. In this consolatory belief we most earnestly hope your future course will sustain us. Let the intensity with which the notice of the Christian world has been called to this subject, convince you of the extreme importance attached to it by all who fear the Lord; and lead you to examine, each for himself, whether, in his particular case, there may or may not be, some foundation for blame. In this way you may turn even unfounded reproaches to profit, and derive important advantages from those who may not have spoken in love.

No considerate person will expect to find the churches of Christ altogether free from imperfection and inconsistency; and we have not been concerned to maintain any such position in reference to you. It is not so with the churches in this country, nor was it so with those of the apostolic age. All that can be required is, on the one hand, as careful a discrimination as Christian wisdom can make among those who seek admission to the church; and, on the other, a faithful use of

scriptural discipline in cases of delinquency. These things we hope and believe have been appreciated and practised among you. It is of unspeakable importance that they should continue to be so.

Among the allegations made to your disadvantage, one has been, that the system pursued in some of the churches (known as the leader and ticket system) directly, and even necessarily, tends to make the churches superstitious and corrupt. We have never interfered with the internal arrangements of any church connected with the Society; it has been our rule not to do so, and we are not now about to depart from the rule. Nevertheless, we commend this charge to your serious consideration. When a practice does not rest upon direct scriptural command, it is always to be carefully watched, lest, however well intended or really useful, it may produce, although not necessary, yet accidental evil. In this respect, dear brethren, we entreat you to have an open and discerning eye. If either inquirers' or members' tickets beget superstition or false confidence, even though the instances be few, consider whether some way may not be found of securing the good without the evil. Or if the habit of paying subscriptions when tickets are given be liable to abuse, so that either the party receiving a ticket may think he is buying it, or the party giving a ticket may use it to enforce subscription, try and think of some better mode. We do not for a moment believe that you wish to foster these or any other evils, and we are willing to make great allowance for the unspeakable difficulties amidst which your modes of action have grown up; but, as no human expedient is of perfect wisdom, so it is proper for us always to be on our guard against mischief, and ready to supply a remedy. Tenacity of current usages is not at all to be commended in such matters.

From these remarks, which have reference to the churches separately, we now pass on to some which bear on them in their relation one to another. While remaining in connexion with the Society, each church was in a measure insulated from its companions, working in its own sphere, and looking for help towards England. One of the principal difficulties in the way of assuming your independence has doubtless been the feeble condition of some of your number. You have, of course, found it necessary in this respect to adopt a new system, and to commence a plan by which the stronger churches shall help the weak. Some of you have for a considerable period, not only met all your own expenses, but contributed largely to Christian and benevolent objects beyond the limits of the island. It will now be highly important for such churches to make their resources available for the assistance of their sister churches, and to direct their liberality

towards strengthening those whose early efforts much exceed the contributions they can raise. We trust that the union of the churches in association may be conducive to this end, and that a spirit of wide and universal co-operation will greatly facilitate the progress of the gospel over the entire surface of the island, the evangelization of which may be considered as in so great a degree confided to your care.

We remind you further of the peculiar and most interesting position in which divine providence has placed you, in relation to your kindred and your parent land. Not reluctantly or faintly have we responded to the call, which issued from the midst of you immediately on the attainment of your freedom, that efforts should be made by the Society for Africa; and we know that some parts of the West Indies demand help scarcely less urgently. Has not God, by his eminent mercy towards you, been preparing you to bless your country and your kindred? And not by your contributions alone. You possess especial personal adaptation for the preaching of the gospel, not only in Africa itself, but to persons every where of African descent.* But you have yet much to learn, before you can be fully qualified to teach. With how much industry should you be acquiring knowledge, and especially an ample knowledge of that holy book which makes us wise to salvation! Above all should those dear brethren who may be selected to enjoy the advantages of the Theological Institution, now happily founded at Rio Bueno, cherish large desires after improvement. We trust that they will do so; and that they will be content with nothing less than becoming, as men of God, perfect, thoroughly furnished to every good word and work.

We cannot close this epistle without expressing our affection in a direct manner towards our beloved brethren, the pastors, who have taken the oversight of you in the Lord. We give thanks to God that he has enabled them to sustain so well, some of them in a great fight of afflictions, the responsibility they assumed. Well have they justified our confidence, and deserved your love; nor will you, we are persuaded, fail of esteeming them very highly in love for their work's sake. They, at the same time, will seriously bear in mind, that mainly (under God) upon them will depend the future prosperity and increase of the churches; and they will allow us to express our earnest hope that, in the room of a common relation to the Society, which has hitherto cemented them, they will become eminent for that unity of spirit with each other, which is a more perfect, and now more necessary bond. Our mouth as well as our heart is open to them; and we say to them, with affectionate solemnity, with a slight modification of the words of the apostle—"If there

be, therefore, any consolation in Christ, if any comfort of love, if any fellowship of the Spirit, if any bowels and mercies, fulfil ye our joy, that ye be like-minded, having the same love, being of one accord, of one mind. Let nothing be done through strife or vain glory, but in lowliness of mind let each esteem others better than themselves. Look not every man on his own things, but every man also on the things of others."

What shall we say more? Brethren, our hearts' desire and prayer to God for you is, that you may be saved. May he graciously count you worthy of this calling, and fulfil in you all the good pleasure of his goodness,

even the work of faith with power! Wherefore, dearly beloved and longed for, our joy and crown, so stand fast in the Lord, dearly beloved. And, with those who are coming from the east and the west, from the north and the south, to sit down with Abraham, and Isaac, and Jacob in the kingdom of God, may it be our happiness to meet you, in the presence of Him who hath loved us, and washed us from our sins in his own blood! Amen, and Amen!

Signed on behalf of the Committee,

JOSEPH ANGUS,
Secretary.

London, November 4, 1842.

DESIGNATION.

Mr. Owen Birt, the eldest son of the Rev. C. E. Birt, A.M., pastor of the church assembling at Broadmead, Bristol, having been accepted for missionary labour in Ceylon, was solemnly designated to the work on the 10th of November. The services were conducted in the chapel at Broadmead. After prayer by Mr. Davis of King Street, Bristol, an introductory discourse was delivered by Mr. Hinton, the usual questions were asked by Mr. Huxtable, prayer was offered by Mr. Crisp, and an affectionate address was delivered to the young missionary by his father and pastor from the words, "The Lord Jesus be with thy spirit." The solemn exercises were concluded by Mr. Winter. A passage is engaged for Mr. Birt in the Sumatra, which is expected to sail in a few days.

It is intended to present our readers with a complete list of the contributions to the Jubilee Fund in the Herald for January, which will therefore contain twice the usual number of pages.

ACKNOWLEDGMENTS.

The thanks of the Committee are presented to ladies at Chesham, for a box of books, apparel, and haberdashery, for the Rev. W. Knibb; to Mrs. Turner, of Coleford, for a box of useful articles, for the Theological Institution, at Calabar; to friends at Coleford, for a box of useful articles, for the Rev. J. Williams, of Mandeville; to friends at Chesham, for a box and tin case of useful articles, for the Rev. George Pearce, Calcutta; to ladies at Stepney, for a case of useful articles, for Africa (by Dr. Prince); to Mrs. Collins, of Dunstable, for six years' Baptist Magazines; to friends at Lynn, for a box of useful articles, for the Rev. E. Francies, of Lucea; to Mrs. Gipps, of Potter Street, for a parcel of useful articles, for Mr. Sturgeon, Fernando Po; to Mr. Jennings, of Gibson Square, for a Bible, two vols., for the church at Fernando Po; to Mrs. Trego, of Plymouth, for a case of apparel and haberdashery, for the Rev. T. Burchell; to ladies at Cambridge, for a box of apparel, for the Rev. W. Knibb; and to A. M., of Birmingham, for a chest of useful articles, and bag of nails, for Africa (by the Rev. J. Clarke).

A box has also been received from Mr. Taylor, for the Rev. H. C. Taylor; a parcel, from place unknown, for the Rev. T. Dowson; a parcel from Miss Standerwick, for the Rev. J. H. Wood; a box, from the Rev. P. Anstie, for Mrs. Cornford; a chest, from Mr. Yarnold, for Miss Yarnold; and a case, from Mr. Pearson, Camberwell, for Mrs. Capern.

CONTRIBUTIONS

Received on account of the Baptist Missionary Society, during the month of October, 1842.

<p><i>Donations.</i></p> <p>Gladding, Mr. R. 1 0 0</p> <p>Prince, Dr., Sundries by, for <i>Africa</i> 0 17 6</p> <p>Rippon, Mrs., for <i>Afiks</i>, <i>Western Africa</i> 10 0 0</p> <p>Wilson, Mrs. Broadley. 30 0 0</p>			<p>HERTFORDSHIRE.</p> <p>Hemel Hempstead 30 16 4</p> <p>Hitchin, for <i>Native Girl</i>, <i>Mary Brown, Entally</i> 3 0 0</p> <p>Markyate Street 17 2 6</p> <p>St. Albans 13 2 7</p>			<p>Do., by Dr. Prince, for <i>Africa</i> 4 0 0</p>		
<p>LONDON AUXILIARIES.</p> <p>Keppel Street 11 18 10</p> <p>Meard's Court 7 11 0</p>			<p>KENT.</p> <p>Chatham—</p> <p>Brook Chapel 3 0 0</p> <p>Sandhurst—</p> <p>Mrs. Ellis 10 0 0</p>			<p>SUSSEX.</p> <p>SUSSEX, on account 150 0 0</p>		
<p>BEDFORDSHIRE.</p> <p>Luton—</p> <p>Mrs. Tranter, for <i>Kot- tighawatta, Ceylon</i>... 7 1 0</p>			<p>LANCASHIRE.</p> <p>Bacup 5 0 0</p> <p>Rochdale 165 1 9</p>			<p>WILTSHIRE.</p> <p>Melksham, by Dr. Prince, for <i>Africa</i> ... 2 0 0</p> <p>Mr. E. W. Phillips, for <i>Africa</i> 0 10 0</p> <p>Westbury Leigh, by Rev. S. Evans 8 0 0</p>		
<p>CORNWALL.</p> <p>Saltash 6 7 5</p>			<p>LEICESTERSHIRE.</p> <p>Leicester 171 9 5</p>			<p>WORCESTERSHIRE.</p> <p>WORCESTERSHIRE, on account 101 15 7</p>		
<p>DEVONSHIRE.</p> <p>Devonport—</p> <p>Morice Square, on ac- count 15 0 0</p> <p>Kingsbridge 11 1 0</p> <p>Modbury 17 0 0</p> <p>Newton Abbott 4 17 4</p>			<p>NORTHAMPTONSHIRE.</p> <p>Long Buckby 7 4 0</p>			<p>YORKSHIRE.</p> <p>Shipley, Sunday School, for <i>Orphan, Entally</i>... 2 0 0</p>		
<p>DURHAM.</p> <p>Stockton 6 0 6</p>			<p>NORTHUMBERLAND.</p> <p>Newcastle-on-Tyne 19 8 2</p> <p>Do., for <i>Translations</i>. 0 10 0</p>			<p>NORTH WALES.</p> <p>Beaumaris 4 7 0</p>		
<p>HEREFORDSHIRE.</p> <p>Kington, by Rev. J. Blackmore 15 0 0</p>			<p>NOTTINGHAMSHIRE.</p> <p>Nottingham 27 19 9</p>			<p>SOUTH WALES.</p> <p>CARDIGANSHIRE, on ac- count 62 3 1</p>		
			<p>SOMERSETSHIRE.</p> <p>Bath, on account 20 0 0</p>			<p>FOREIGN.</p> <p>Donations in Jamaica, and on passage home, by Dr. Prince, for <i>Africa</i> 11 9 0</p>		

JUBILEE FUND.

The Contributions to the Jubilee Fund amount at the present time to about £25,000.

The following sums have been promised or paid since the last acknowledgment.

		PROMISED.	PAID.			PROMISED.	PAID.
A Friend, S. M. 88000		10	0	Clayden, O., and E. Good, Col-			
Abergavenny		42	16	lected by		1	8
Addlestone	50 0 0			Coventry		41	3
Andover		25	12	Camberwell, for <i>Missionary</i>			
Astwood		19	7	<i>Vessel</i>		20	10
Argoed		1	0	Cefn Bychan and Penycae		10	3
Amlwch		5	0	Collingham		25	0
Buxton, Sir T. F., Bart.		50	0	Campden		2	5
Bahamas, Grand Cay		54	18	Cefn Mawr		16	2
Bovey Tracey, Collection		4	14	Chepstow, Collection		2	6
Bishops Stortford		6	1	Caerwent, Collection		2	2
Banbury, Collection		13	9	Coalbrook Dale		3	17
Basford		6	12	Camberwell, A. Cave and his			
Bottisford		6	0	Class		2	2
Bradford, Yorkshire, 1st and				Daniel, Mr. S.		5	0
2nd Churches		27	19	Edinburgh, Elder Street		4	2
Bellmore, Miss, Collected by		0	15	Bristow Street		8	5
Biggleswade	300 0 0			Duncan Street		2	13
Belze, on account		35	0	Mr. Haldane		3	10
Brawn, Rev. S., Loughton		5	0	Eagle Street, Mr. G. Whiting.		3	0
Brixton Hill, Salem Chapel		7	0	Friend, by Mr. Searle, Loughton		2	0
Berwick St. John, and Chalk		1	4	F. S.		1	0
Bird, Mr. James, Harefield		0	6	Forman, Mr., Derby		1	1
Bethel, Monmouthshire		5	0	Franks, W. E., Esq.		10	0
Brice, Mr., Hemel Hempstead		5	0	Graham's Town, South Africa	400 0 0		
Bythorne		13	8	Gravesend, Enon Chapel		2	12
Carter Lane, near Birmingham		4	0	Gould, Mr. G., Loughton		100	0

		PROMISED.	PAID.			PROMISED.	PAID.
Gould, Mrs. G., do.	.....	10	0 0	Moulton	.....	4	13 6
Gould, G. W., do.	.....	1	0 0	Northampton, College Street	.....	69	1 8
Gould, Mr. John do.	.....	3	0 0	Grey Friars' St.	.....	9	9 4
Gould, Mr. Chalkley, do.	.....	1	0 0	Ravensthorpe	.....	12	3 0
Gould, Mr. John Rose, do.	.....	1	0 0	Rushden	.....	6	4 6
Gould, Miss, do.	.....	5	0 0	Spratton	.....	6	3 0
Gingell, Mr., do.	.....	3	0 0	Towcester	.....	7	10 0
Good, William	.....	1	6 0	Walgrave	.....	6	18 11
Horsley Street, Walworth, Col-	.....			West Haddon	.....	7	0 6
lection	.....	4	6 6	Newcastle, New Court, on ac-	.....	
Harnden, Miss, Collected by ...	.....	0	5 0	count	.....	150	0 0
Hayes, Sarah	.....	1	0 0	Oakham	.....	33	10 0
Hemel Hempstead, small sums	.....	4	9 0	Olney, D., Esq., Tring	.....	10	0 0
Hull, George Street	.....	100	0 0	Olney, Mrs.	.....	2	0 0
Holyhead, Tea Meeting	.....	7	8 0	Olney, Daniel Morris	.....	1	0 0
Hawick	.....	7	2 0	Oswestry	.....	18	10 5
Hackney	400 0 0			Paulton, on account	.....	100	0 0
Jamaica Row	.....	1	11 6	Poplar, Collection	.....	4	2 6
Jedburgh	.....	1	10 0	Payne, Mrs., Banbury	.....	3	0 0
Jericho, Jamaica	600 0 0			Prescott, Devon, Collection	.....	3	4 6
Kilminster, Collection	.....	4	11 0	Pontycelyn	.....	5	0 0
King, Miss Eliza Mary, Lough-	.....	1	0 0	Paxford, Collection	.....	0	19 0
ton	.....	1	0 0	Poole, on account	.....	17	0 0
Llandogo	.....	1	2 6	Rugby, Collection	.....	2	10 0
Llanwenarth, Collection	.....	2	5 0	Ramsgate	120 0 0		
Liverpool—				Reynolds, Mr., Gloucester	.....	3	1 0
Lime Street	.....	103	7 10	Ruthin	.....	11	4 6
Pembroke Chapel	.....	119	6 11	Rose, Mr., Ilford	.....	5	0 0
Soho Street	.....	7	12 0	Ringstead	.....	3	5 0
Public Meeting	.....	36	15 3	Stone, Mr., Loughton	.....	1	0 0
Welch Baptists	.....	15	10 0	St. Alban's, balance	.....	1	2 2
Lymington, an account	.....	50	0 0	Smarden, Collection, additional	.....	0	2 7
Loughton, Collection	.....	34	8 4	Syckelmoore, A., Smarden, Col-	.....	
Loughton, Profits from Tea	.....	1	12 0	lected by	.....	4	0 6
Lawrence, Mr. W.	.....	1	0 0	St. Peter's	.....	11	1 6
Massingham, Mr., Collected by,	.....	1	5 0	Steventon	.....	2	17 6
McAll, Mrs., Loughton	.....	4	0 0	Stanwick	.....	6	0 0
Moore, Mr., Ilford	.....	5	0 0	Staines, additional	.....	0	10 0
Manchester, Union Chapel,				Sodbury, Old, Collection	.....	3	0 5
Teachers, &c., additional	.....	5	14 9	Sing, Joshua, Esq., Bridgnorth.	.....	10	0 0
Maidstone, Bethel	.....	24	12 0	Swansea, Mount Pleasant, S. S.	.....	1	10 8
Ditto, Providence	.....	4	0 0	Shelfield	150 0 0		
Milport	.....	1	4 2	Saron Goltre, Monmouthshire.	.....	1	5 0
Merthyr Tydvil, Zion, Collec-	.....			Shortwood	.....	100	0 0
tion	.....	10	10 0	Spencer Place	.....	36	15 1
Maze Pond, by Mr. George	.....			St. Hill, Devon	.....	6	10 6
Vale	.....	0	10 0	Salisbury, balance	.....	57	0 0
Markyate Street	.....	21	8 5	Stoney Stratford	.....	40	6 9
Mountfield, near Battle, by H.	.....			Stourbridge, Collection	.....	7	10 0
Selmes	.....	0	10 0	Salter, Miss, Watford	.....	5	0 0
Nottingham	.....	152	12 6	Savell, Miss, Camberwell	.....	1	0 0
Nash, Mrs., Camberwell	.....	3	0 0	Townley, Rev. H.	.....	5	0 0
Newport, Ryde, &c.	.....	31	9 10	Town Malling, Collection	.....	3	3 0
Northamptonshire—				Trowbridge	.....	300	0 0
BAZAAR	.....	161	4 8	Thrapstone	.....	71	15 6
Blisworth	.....	11	5 3	Vines, C., Esq., Islington	.....	25	0 0
Braunstone	.....	11	10 1	Watford, Collection	.....	31	3 2
Braybrook	.....	1	5 0	Woodford	.....	6	6 2
Bugbrook	.....	26	5 6	Westbury Leigh	.....	11	3 6
Clipstone	.....	75	0 0	Wootton, Collection	.....	2	3 6
Guilsborough	.....	20	7 0	Wellington, Salop	.....	25	0 0
Hackleton	.....	14	3 6	Wigan	.....	12	8 0
Kislingbury	.....	6	0 1	Withington	.....	3	0 0
Milton	.....	18	5 2				

Mr. Angus begs to acknowledge, with many thanks, the receipt of £50 as a Jubilee Offering, from a friend at Dawlish; also £50 from the same quarter, for the Baptist Irish Society.

Subscriptions and Donations in aid of the Baptist Missionary Society will be thankfully received by the Treasurer or Secretary, at the Mission-House, 6, Fen-court, Fenchurch-street London: in Edinburgh, by the Rev. Christopher Anderson, or H. D. Dickie, Esq.; in Glasgow, by Mr. Joseph Swan; in Dublin, by John Parkes, Esq., Richmond-street; at the Baptist Mission-Press, Calcutta, by the Rev. J. Thomas; at Kingston, Jamaica, by the Rev. Joshua Tinson; and at New York, United States, by W. Colgate, Esq.

INDEX.

ILLUSTRATIONS.

	<i>Page.</i>
Baptist Chapel, Graham's Town, South Africa	89
Baptist Chapel, Montego Bay, Jamaica	317
Benares	257
Beththephil Chapel and Mission House, St. James, Jamaica	493
House at Kettering in which the Baptist Missionary Society was formed	33
Interior of the Benevolent Institution, Calcutta	441
Jubilee Medals	197
Lal Bazar Chapel, Calcutta	601
Mission Premises at Spanish Town	682
Priest of Kandy, Ceylon	549
Yallahs, Jamaica	145

STATIONS.

	<i>Page.</i>		<i>Page.</i>
AFRICA.—Fernando Po ...	91, 148, 452, 553	WEST INDIES.—	
Graham's Town	90, 210, 560, 687	Bahamas	102, 207, 451
EAST INDIES.—Agra	96, 154	Honduras	210
Calcutta	38, 95, 150, 259, 391	Jamaica—Association	44
	550, 683	Theological Institution ...	402
Ceylon ...	99, 202, 551, 687	Bethsalem	449
Chittagong	40	Brown's Town	504, 688
Dacca	41, 98, 160, 395	Fuller's Field	450
Delhi	43, 265	Lucea	101
Dinajpur	40, 263	Mandeville	101
Entally	443, 550, 683	Old Harbour	101
Haurah	153, 685	Port Maria	101
Jessore	39	Salter's Hill	397, 688
Lakyantipur	95, 200	Spanish Town	44
Monghyr	394, 686	Waldensia	101
Patna	97, 447		

MISSIONARIES.

	<i>Page.</i>		<i>Page.</i>
Aveline, G.	90, 560	Parry, J.	39
Beddy, H.	97	Parsons, J.	394
Capern, H.	207, 451	Pearce, G.	200, 259, 392, 444
Clarke, J.	93, 148, 389, 504	Phillippo, J. M.	44, 155
Daniel, E.	99, 551, 687	Phillips, T.	96
Day, D.	101	Prince, Dr.	91, 148, 553
Dendy, W.	397	Robinson, W.	98, 201, 395
Evans, W. W.	259, 392	Small, G.	392, 279, 550
Fink, J. C.	262	Smith, W.	258
Gibson, R.	450, 393	Smylie, H.	40
Harris, J.	100, 687	Sturgeon, T.	552, 568
Henderson, A.	101	Thomas, J.	39, 95, 330, 391, 445, 550
Hume, J.	450	Thomson, J. T.	43, 265
Johannes, J.	40	Wenger, J.	259, 392
Knibb, W.	331	Williams, J.	155
Leslie, A.	503	Williams, R.	97, 154
May, J.	449	Woolley, E.	101
Morgan, T.	153		
Deaths.			<i>Page.</i>
Sketch of the Commencement and Present State of the Baptist Missionary Society			330, 392
Tabular View of Churches			494
Tabular View of Schools			503
			502

HOME PROCEEDINGS.

	<i>Page.</i>
Acknowledgments.....	47, 103, 159, 212, 401, 456, 507, 563, 613, 692
Annual Meetings	160, 198, 319
Arrivals of Missionaries	47, 451
Contributions	48, 104, 158, 211, 270, 402, 456, 507, 563, 614, 693
Designations.....	46, 157, 692
Extraordinary Meetings of the General Committee	45, 268
General Baptist Association	506
Jubilee.....	36, 155, 267, 403, 564, 615, 694
Jubilee Meetings at Kettering.....	373
in Canada	560
in London	562, 602
in the Country	157, 398, 453, 505, 561
in the United States	561
Letter to the Churches in Jamaica.....	689
Notices	103, 159

IRISH CHRONICLE.

DECEMBER, 1842.

As we are going to press we learn that the chapel referred to in the following extract was opened on the 13th of November. Brethren Bates of Ballina, Eccles of Coleraine, and Gould of Dublin, preached on the occasion. The attendance was encouraging, and we trust that God will smile upon and greatly prosper this infant cause.

Brother MULHERN, the minister of Conlig, writes, under date November 3, as follows:—

It is long since I gave you any official account of my labours; this has been partly owing to my occasional absence from home, and partly to my incessant engagements, as I have been endeavouring to keep up my usual preaching stations, notwithstanding being much occupied about our new chapel, which is now, blessed be God, very near completion; we hope to have it opened for divine worship on Lord's-day, the 13th instant. In order to get it finished before the winter, as we had to give up the house we have hitherto worshipped in the first of this month, we have had to permit the bills coming against us to exceed our funds, which gives me at present considerable anxiety of mind; but we desire to trust in the Lord, who has hitherto influenced the hearts of his people in our favour and enabled us to proceed so far. Nothing could exceed the kindness I experienced from the friends in Scotland during my late tour among them: where friendship was so general, it were almost impossible to particularize, nor shall I attempt it, save that I think it due to the dear friends in Edinburgh to acknowledge that the liberal sum of £23 was obtained among them, which was fully the half of what was collected during the tour. Never did we, since the commencement, receive a donation more opportunely than the munificent sum of £5 last week, from Mr. Kelsall, by the Rev. Mr. Burchell, of Rochdale. The liberal contributions of our friends afford us abundant cause of gratitude and thankfulness to the God of all grace and the giver of all good. Between £30 and £40 are still wanted, and immediately. From what quarter it is to come we know not: but, all things considered, we thought it was our duty to allow the workmen to go on and finish the place, trusting in Him whose is the work.

I continue to preach regularly in B—— and N——, and also at W——; where the congregations are encouraging. The last time I preached at W——, the place was well filled; I should think between fifty and sixty persons, which is a great number to find as-

sembled in a country village. The congregation and church at C—— continue steady and encouraging. The three young men to whom you heard frequent reference made in my late controversy with Mr. P., have since all been baptized; two of them by myself, and one by brother Eccles, of Coleraine. They are, in my opinion, young men of promise; and I trust the Lord intends them to be blessings to their fellow countrymen. We have three more hopeful candidates for baptism. Thus the Lord is prospering us, and continuing to crown our feeble efforts with glorious success. We have peace and quietness now; those who opposed us with all their might have become entirely quiet, and after a storm, which, by the blessing of God, proved healthful to us, we are enjoying a complete calm. Truly we may say, "The Lord has done great things for us!" and, in dependence on him to whom the success belongs, we will, while opportunity is afforded, continue to sow the seed, and, as he has said, "My word shall not return void," expect an abundant harvest.

Mr. TRESTRAIL also writes, under date of Nov. 8:—

We are beginning to recover after the loss of our excellent friends, Col. and Mrs. Marshall. Three weeks since I had the pleasure of baptizing three persons. One of them is about to go to Dublin in the capacity of a reader. He is a very pious man: formerly a Roman catholic, afterwards connected with the church of England; but an examination of the word of God has taught him its unscripturalness; and having been present on several occasions and also when I had to baptize, he was convinced of the rite itself. As the church of England admits the validity of the baptism of the Romish, he could not be re-baptized; so, after much consideration, he came out altogether. His feelings when he met with us at the Lord's table, were most interesting. He told me he could see the scripture in the proceedings, and that only the grossest ignorance or bigotry, could induce clergymen of the established church to say that the bap-

tists were no church and a sect without order. He was told by one of these gentlemen that I and the body were Socinians! He is a capital Irish scholar and thoroughly acquainted with the Romish system, a man of great simplicity and modesty. I am thoroughly glad we have met with such a person as a reader.

Both the readers here are going on steadily. McClure continues to preach at the Bethel on Lord's-day mornings, and at B——. In the latter place Roman catholics frequently drop in: there were three there last Lord's-day evening.

How I should rejoice if the funds of the society would afford to allow me for a school-master. I could get an excellent school for the children of the poor. Many poor persons would attend our place, but then their children would be excluded from the church schools, and some little gratuities would be taken away likewise. To people *so poor* as the lower orders here these things cannot be given up. I can get a schoolmaster for 10s. per week. Is there no kind friend in some church who will contribute this sum to enable me to accomplish so great an object? It would be an incalculable benefit.

A reader stationed at Clonmell writes, under date October 13:—

During the past month I have been greatly encouraged by getting access to several families, to speak of the righteousness of God which is by faith of Jesus Christ unto all and upon all them that believe. I have met with many who gladly heard me read and expound God's word in this large town, and am getting into some new places every week. I trust the word and work of the Lord will spread over this whole neighbourhood. Our good cause is rising in the estimation of the protestants of this populous town, so as to lead them to take a deeper interest in our glorious cause. Our congregations are increasing,—several coming out to hear the gospel preached, that gospel which brings peace, good will, and salvation to man. Oh may it run and be glorified, until the ends of the earth shall see the salvation of our God.

J. T. This man has, until I met him, lived without hope, without Christ, and without God in the world. He told me he had only the faith of a devil. He thought that when a child was sprinkled, and its name recorded in the book, it was then registered in heaven; and by attending the church and the sacraments, it being confirmed in faith, would be saved; but as to what Christ's blood could do, or the need of the Holy Spirit, was a thing he never thought of. "I am sure," said he, "had I then died, hell would have been my portion." I have lent him a New Testament and some tracts, which he reads

attentively; he abstains from his former besetting sins. I hope and trust he is learning the truth as it is in Jesus. His friends are glad to see such a change. May the Lord accomplish his work in him. I have had many opportunities of addressing meetings of the poor in various places, both in the town and its suburbs, and have generally been listened to with fixed attention. I have reason to hope that the seed of the word thus sown will not be altogether lost, but that the Lord will water it with the influences of his Holy Spirit, and cause it to bring forth fruit to his glory.

JOHN MONAGHAN writes, under date October 29:—

I feel happy to have to inform you that the Lord is still graciously affording us some pleasing prospects of the prosperity of his cause in this part of the country. Priestly persecution for some time past has entirely ceased, and the Roman catholics as well as the protestants now read and study the divine word; and I trust, if the Lord wills this calm to continue, happy effects will be the blessed result. On many occasions when I go out to visit I am followed by persons of the former persuasion, having their testaments with them in their hands or in their pockets with passages marked out for my explanation. On Lord's-day, the 2nd instant, being our prayer meeting day in J—— C——'s, an interesting instance of this kind occurred:—a corpse being in the next house and a large concourse being assembled waiting for the interment, during reading and prayer five persons, all Roman catholics, entered, and cheerfully joined with us in social worship; afterwards two of them produced their testaments with portions marked for explanation. Our conversations upon these subjects soon excited an anxiety in the crowd who were about the door, to come in and hear, especially as the portions referred to seemed, in the opinion of some present, to have a direct reference to purgatory and other doctrines generally controverted between protestants and Roman catholics, so that the house was immediately filled to excess. During reading and conversation several questions were put by the hearers, particularly by a man who has been remarked as the principal papist advocate in this neighbourhood, to each of which God's holy word supplied an answer that apparently secured the general approbation of some present. When leaving the house many of them returned their warmest thanks for what they heard, and have since, through brethren Brennan and Craig, invited me to call at their houses that they may hear more of the blessed word read to them and to their families. I have since called at each of their places and read portions of the word; I trust not without benefit.

During this month I have paid ninety-eight family visits, and had an opportunity of stating the gospel on each occasion. On alternate Lord's-day mornings I attend at D——

and K——, where we hold a prayer meeting and a scripture reading meeting from twelve to two o'clock; I have also a Sunday-school in the afternoon in C——.

CONTRIBUTIONS TO THE END OF OCTOBER.

	£	s.	d.
Produce of old coins, by Semlec	1	1	0
Mr. Packer, Walworth	0	10	0
By Miss K. Watson—			
Mr. Jones, Camberwell	0	10	0
Mr. G. Freeman	0	10	0
A Friend	0	10	0
Joseph H. Allen, Esq. (sub.)	2	2	0
By Rev. J. Gates	3	10	6
By Mrs. Crosskey	3	0	0
Arnsby Collection, by the Secretary	2	10	0
Leicester, by ditto—			
Harvey Lane Collection	13	11	10
Mr. Carryer	0	10	0
Mr. J. D. Harris	1	0	0
Mr. C. Billson	0	10	0
Mr. Beale	0	10	0
Mr. Bayley	0	10	0
Mr. Cort	1	0	0
Mr. Collier	0	10	0
Mrs. Chapman	0	10	0
C B. Robinson, Esq.	1	1	0
R. Harris, Esq. jun.	1	1	0
R. Harris, Esq. jun.	1	0	0
Mr. Gould	0	10	0
Mr. Paddy	0	10	0
Mrs. Robinson	1	0	0
Mr. Porter	0	5	0
Mr. S. Billson	0	5	0
Mr. H. Hull	0	10	0
Mr. Bedells	0	10	0
Mr. Thomson	0	10	0
Mr. Joseph Fielding	0	10	0
Mr. John Baynes	0	5	0
Mr. Joseph Bedells	0	5	0
Mr. John Whitmore	0	10	0
Mrs. Manning	0	2	6
Mr. George Goddard	0	2	6
	27	8	10
John Street Auxiliary, by Mr. Cozens	20	0	0
A Friend	0	10	0
Mrs. Parkes, Sligo	1	0	0
Providence Chapel, Shoreditch	2	0	0
Ashwood, produce of Tea-party	9	0	0
Long Parish, Rev. T. Fitcher	1	0	0
Newbury—			
Collection at Rev. J. B. Pike's	2	10	0
Mr. Gale	1	0	0
Mr. Aspring	0	10	6
Mrs. Davis	0	5	0
Mr. J. Brown	0	10	6
Mr. Harbert	0	10	0
Mr. W. Keens	0	5	0
Mr. Graham	1	0	0
Mr. Hedges	1	0	0
Mr. J. Elkins	0	5	0
Mr. H. Keens	0	2	6
Mr. Payne	0	2	6
Mr. H. Flint	0	10	0
Mrs. Turner	0	5	0
A Friend, by Mrs. Coxhead	0	2	6
	8	18	6
Andover—			
Mr. Baker	2	0	0
Mr. Hill	1	0	0
Mr. Millard	0	5	0
Mr. Young	0	5	0
Mr. Jukes	0	2	6
	3	12	6
Whitchurch—			
Mr. Scorey	1	1	0
Mr. Chappell	0	10	0
Rev. S. Davies	0	10	0
Mr. Burt	0	7	6
Miss Scorey	0	2	6

	£	s.	d.
Rev. E. Amoy	0	5	0
Collection	0	14	10
	3	10	10
Portsea—			
Mr. T. Ellyett	1	1	0
Rev. J. Shoveller	0	10	6
Collection at Rev. T. Morris's	2	17	4
	4	8	10
Lymington—			
Rev. J. Burt, Beaulieu	5	0	0
Collection at Rev. J. Millard	3	19	10
Mr. Mursell	0	5	0
Mr. Furner	0	10	0
Mr. Drawbridge	0	10	0
Rev. J. Millard	0	10	0
	10	14	10
Broughton and Wallop—			
Collection at Rev. H. Russell's	5	0	0
Philanthropist	1	0	0
Bath—			
Collection at Rev. D. Wassall's	4	16	6
Mrs. Welshman	1	0	0
Mr. C. Godwin	0	10	0
Mr. E. Hancock	0	10	0
Mrs. Gay	0	10	0
Rev. D. Wassall	0	10	0
Mr. H. Sykes	2	0	0
Ditto (don.)	1	0	0
Mr. J. G. Mansford	1	0	0
Mr. W. Hunt	0	10	0
	12	6	6
Keynsham—			
Mr. Score	1	1	0
Mrs. Collier	0	5	0
Miss Ayres	0	5	0
Mr. Derrick	0	5	0
Mr. Edwards	1	1	0
Rev. T. Ayres	0	5	0
Friends at ditto's	1	3	0
	4	5	0
Bristol—			
Mrs. Holland (annual)	50	0	0
Ditto, for <i>Conlig</i>	5	0	0
Messrs. Proctor and Shoard	1	1	0
Mr. G. Thomas	1	1	0
Mr. J. Stephens	1	1	0
Ditto (don.)	1	0	0
Messrs. A. and J. Livett	1	1	0
Mr. S. Cary	1	1	0
Mr. Chandler	1	1	0
Mr. Cross	1	1	0
Ditto (don.)	1	0	0
Mrs. Berry	1	0	0
Mr. R. B. Sherring	1	1	0
Mrs. J. B. Sherring	1	0	0
Mr. E. Probyn	1	1	0
Mr. C. J. Whittuck	1	1	0
Rev. J. Foster	0	10	0
Mr. J. G. Smith	1	1	0
Rev. T. S. Crisp	0	10	6
Mr. R. Leonard	1	1	0
Mr. F. Holmes	1	1	0
Mr. J. Chandler	0	2	6
Mr. Holden	0	10	0
Mr. E. H. Phillips	0	10	6
Mr. Warren	0	10	0
Mr. J. Clift	0	10	0
Mr. Wade, by Mr. G. Thomas	1	1	0
Mr. C. Price	0	10	6
Mr. Wornall	0	10	6
Mr. Stalte	0	10	0
Mr. E. T. Ransford	0	10	6
Dr. Bonpass	1	1	0
	80	0	0

	£	s.	d.		£	s.	d.
Mr. and Mrs. Lugsden don't	1	0	0	Leeds—			
Collection at Rev. J. Berg's, Kensington...	2	4	2	Mr. B. Goodman	2	2	0
Steventon Auxiliary, by Rev. G. H. Orchard	1	0	0	Mr. J. Brown	1	0	0
Steventon Auxiliary, by ditto	1	0	0	Mr. J. Wyld	2	2	0
Peckham Collection	4	5	0	Mr. E. Birchall	0	10	0
Bradford and Shipley—				Mr. H. Gresham	0	10	0
Mr. Thomas Aked	1	1	0	Mr. R. Jowett	0	10	6
Mrs. Aked	1	1	0	Mr. J. Bulmer	0	7	6
Miss Wilcock	1	0	0	Mrs. G. Jowett	0	5	0
Mr. James Ellis and Co.	1	0	0	Mr. E. Ostler	0	10	0
Mrs. Bacon	1	1	0	Mr. S. J. Birchall	0	10	0
Mr. M. Illingworth	1	1	0	Mr. Tilney	0	5	0
Mr. Lee	0	5	0	Mr. W. Binns	0	10	6
Mr. D. Illingworth	0	10	0	Mr. J. Burras	0	10	6
Mr. Sayer	0	5	0	Mr. G. Goodman	1	1	0
Mr. King	0	10	0	Mrs. Armistead	0	10	0
Rev. H. Dowson	0	10	6	Mr. Town	0	10	0
Mr. Turner	0	10	0	Mrs. Radford	0	10	0
Miss Holdsworth	0	5	0				12 4 0
Rev. J. Acworth, D.D.	0	10	6	Huddersfield—			
Mr. Cole	0	7	6	Mrs. Whitaker	1	0	0
Mr. Wade	0	10	0	Mr. Charles Brook	0	10	0
Mr. R. Monies	0	10	0	Mr. Clift	0	10	0
Mr. Brogden	1	0	0	Mrs. Bentley	0	10	0
Mr. J. Hill	0	10	0	Mr. B. Shaw	0	10	0
Mr. Flrth	1	0	0	Mr. Whitley	0	5	0
Mr. Thomas Hill	0	5	0	Mr. Schofield	0	5	0
Mr. J. Hepper	0	10	0	Mr. R. Willett	1	1	0
Dr. Caton	0	15	0	Mr. Sugden	0	10	0
Mr. G. Osborn	0	10	0				5 1 0
Mr. Teel	0	10	0	Halifax—			
Mrs. and Miss Ward	0	5	0	Mr. G. B. Browne	0	10	6
Mr. Rhodes	0	10	0	Mr. Hitchin	0	10	0
Mr. W. Greenwood	1	0	0	Mr. J. Walker	0	10	6
Mrs. Tetley	0	10	0	Mr. Batty	0	5	0
Mr. Stead	0	10	0	Mr. J. Ackroyd	1	0	0
Mr. W. Murgatroyd	0	10	0	Mr. Swindel	0	5	0
Juvenile Society, Westgate				Mr. G. Edwards	0	10	6
Chapel	6	0	0	Mr. and Mrs. Burgess	0	10	6
Small sums	1	3	0	Mrs. Walker	0	5	0
			26 15 6	Mrs. Fawcett	0	5	0
				A Friend, by S. W.	0	5	0
				Mr. Abbott	0	10	0
							5 6 6

In last Chronicle, £5 was acknowledged as from a Friend, by Thomas Pewtress, Esq. It should be—Daniel Olney, Esq., by T. Pewtress, Esq.

Also, by Rev. R. Brewer, Coleford, £20. Particulars are as under:—

	£	s.	d.		£	s.	d.
George Trotter, Esq.	10	0	0	The Misses Trotter	0	5	0
By Mrs. Turner	5	17	6	Mr. J. Trotter	0	5	0
Mr. T. B. Trotter	0	10	0	Mr. James Herbert	0	5	0
Mr. P. Teague	0	10	0	Mr. William Herbert	0	5	0
Mr. Thomas, sen.	0	5	0	Rev. R. Brewer	0	5	0
Mr. T. Batten	0	5	0	Small sums	1	7	6

Subscriptions and Donations thankfully received by the Secretary, Rev. SAMUEL GREEN, 61, Queen's Row, Walworth; by the Rev. JOSEPH ANGUS, at the Baptist Mission Rooms, 6, Fen Court, Fenchurch-street; and the Rev. STEPHEN DAVIS, 92, St. John-street-road, Islington; C. BURLS, Esq., Treasurer, 19, Bridge-street, Blackfriars; Mr. J. SANDERS, 104, Great Russell-street, Bloomsbury, Messrs. GLYN, HALIFAX, MILLS, and Co., Bankers, 67, Lombard-street; by the Rev. C. ANDERSON, Edinburgh; the Rev. Mr. INNES, Frederick-street, Edinburgh; by the Rev. C. HARDCASTLE, Waterford; Rev. F. TRESTRAIL, Rock Grove Terrace, Strand-road, Cork; by Mr. J. HOPKINS, Cambridge Crescent, Birmingham; Rev. GEORGE GOULD, 77, Lower Gardner-street, Dublin; and by any Baptist Minister, in any of our principal towns.

INDEX OF CONTENTS, 1842.

MEMOIRS.

	Page
Chapman, Rev. J. M.	569
Clare, Rev. John, by the Rev. I. New	165
Cox, Mr. Frederick, by the Rev. F. A. Cox, D.D., LL.D.	57
Fownes, Rev. George	621
Gray, Mrs. Mary, by the Rev. S. Green	277
Hyde, Rev. Robert, by the Rev. J. Macpherson	225
Kershaw, Rev. John, A.M., by the Rev. Jenkin Thomas	461
Oddy, Rev. Miles, by the Rev. W. Fawcett	1
Roberts, Rev. Thomas, by the Rev. E. Huxtable	113
Stuart, Rev. James, by the Rev. T. Finch	517
Yeadon, Rev. John, by the Rev. R. B. Lancaster	341

ESSAYS.

Argument for the baptism of Infants	635
Baptism in the Holy Spirit	578
Baptist chapels, by Mr. E. Trickett	411
Brahmins and Puseyites, by the Rev. R. Bayne	469
Congregationalism	575
Deaconesses	68
Edgar, or the Unhappy Disciple	279
Evils of the democratic plan of church government, by the Rev. J. Venimore	233
Expository preaching	528
Extracts from a modern Greek work on baptism	472
Good preaching	236
Hebrew foundling, the	10
Letter from the Rev. Andrew Fuller to the Rev. B. Fraeais	637
Ministerial adaptation	638
Minor proprieties in places of worship	351
Natural convictions and the convictions of the Holy Spirit, by the Rev. T. Winter	573
Poor preaching	174
Prayer meetings	418
Steps towards Rome	125
The Persecutions of David, by the Rev. C. M. Birrell	123, 171, 229, 347, 524, 628
View of their Calling held by the Early Christians, by Dr. C. L. Couard	5

SERMONS.

On behalf of the British and Foreign School Society, by the late Rev. A. Fuller	632
The Heart demanded, by the late Rev. R. Hall, A.M.	62

POETRY.

Arise, blow the Trumpet! By the Rev. W. M'Gowan	644
Baptist Mission to Western Africa, on the. By the Rev. F. A. Cox, D.D., LL.D.	529
Death-bed, the	69
Friend, the	642
Garden of Gethsemane	418
Great Day of Jubilee	578
Guiding Star, the	640
Hail to the Jubilee. By the Rev. J. Whittemore	529
Heaven	646
I'll think of thee	642
Jubilee Hymns	552, 644
Last Plague, the	282

Lines on 2 Cor. xii. 8, 9. By the Rev. J. Pilkington	643
Meet to part no more	645
New Jerusalem, the	126
On Dr. Smith's Geological Lectures. By Mr. R. Stapleton	643
Prayer for the Latter Rain	176
Prayer of the Disconsolate	474
Prodigal, the	641
Raising of Jairus' Daughter	14
Sonnets. By the Rev. E. S. Pryce, A.B.	68, 236
Thoughts on Psalm xxiii. 4	282

REVIEWS AND BRIEF NOTICES.

Ainsworth's Annotations	77
Alder on Wesleyan Missions	475
Alexander's Connexion of the Old and New Testaments	19
Allan on Unitarianism	184
Barnes' Notes on the Acts	133
Bigwood's Lectures on Dissent	361
Blackburn's National Warnings	534
Brock on the Deacon's Office	79
——'s Sermon on the Baptism of the Heir Apparent	134
Buckingham's Slave States of America	237
Burns' Sermons	587
Campbell's Martyr of Erromanga	127
Candler's Journal	18
—— Notices of Hayti	287
Chapman's Memorials	585
Chavasse's Young Wife's Book	287
Clark's Union Tune Book	20
Cobbin's Portable Commentary	424
Coleman's (L.) Antiquities	419
—— (T.) Candidate for Christian Fellowship	134
Corner's History of England	134
Cottle's Essays	534
Couard's Sermons on Church History	20
Cox's History of the Baptist Missionary Society	579
—— Holy Charity	244
Croft's Memorial of Mrs. James	133
Croly's Historical Sketches	534
Davidson's Connexion of Sacred and Profane History	135
Davies' Catechism	362
De Sola's New Translation of Genesis	243
Dunn's Missionary of Australasia	659
—— Glorified Body	659
Ellis' (Mrs.) Daughters of England	283
Evans' (L.) Zaida	133
—— (S.) History of the Church at Penknap	244
Everitt's Memoirs of Dawson	184
Everitt's Wealth not Happiness	659
Eyres' Jubilee Hymns	237
Fisher's Drawing Room Scrap Book	586
—— Historic Illustrations of the Bible	658
Fitzgerald on the Rule of Faith	523
Fletcher's Birth-day Sermon	78
Ford's Damascus	587
Fox on New Zealand	353
Fraser's Mesopotamia	185
Gilbert's Chronological Pictures	535, 658
Godwin's Jubilee Sermon	475
—— Marks of the True Church	361
Graham's Histories from Scripture	21
Green's Review of Barrett	586
Gregory's Letters on the Evidences	79
Hamilton on Missions	475
Hanbury's Historical Memorials	177

	Page
Hannah's Memorials of Lessey	385
Harding's Sermons	184
Harris' Great Commission	475
Henry's Exposition	20
Hinton's (Isaac) History of Baptism	15
—— (J. H.) Review of the Bishop of London's Sermon	481
Irving's Life and Remains of Margaret Davidson	654
Jay's Works	78, 533
Knight on the Genuineness and Authenticity of the Revelation	135
Leifchild's Tracts for these Times	78
Livingston on the Oxford Theology	534
Lloyd's Thirza	245
Macbriar on the Goodness of Providence	133
Macfarlane's Jubilee of the World	475
Macnamara's Prize Essay on Peace	77
Mangle's How to Colonize	353
Mayhew's What to Teach	244
Melson's Who is my Neighbour	475
Moffat's Missionary Labours	360
Monod's Lucilla	185
Neander's History of the Planting and Training of the Christian Church	70
Orton's Practical Works	533
Osborne's Hark, Father, Hark !	362
Overbury's Sermon on Persecution	78
Palmer's Pietas Ecclesiæ	184
Parsons' Mental and Moral Dignity of Woman	77
Paxton's Illustrations of Scripture	132
Payne's Elements of Mental and Moral Science	183
Pennington on Female Character	283
Petre's Account of New Zealand	353
Pledge's Eminent Piety	587
Ponsonby's Countess d'Auvergne	20
Pritchard's Pastorate	535
Ritter on the Colonization of New Zealand	353
Rosenmuller's Biblical Geography	185
—— on the Messianic Psalms	19
Rowton's Theodora	533
Sander's Dora Melder	658
Scott's Bible	585
Smith's (Dr. J. P.) Discourses on the Sacrifice of Christ	183
—— (J.) Messenger of Mercy	361
Stock's Sermon on the Free Invitations of the Gospel	244
Stovel's First Book of the Disciple Class	20
—— Letter on Baptismal Regeneration	286
—— Hereditary Claims	659
Sturge's Visit to the United States	237
Tholuck's Commentary on the Hebrews	425
Thomas (Micah) on Infant Sprinkling	481
Trend on the Deacon's Office	425
Vaughan's Congregationalism	177
—— Modern Pulpit	530
Ward's Information on New Zealand	353
Wardlaw's Lectures on Prostitution	586
Watts' Psalms and Hymns	79
Wilkinson's Memoir of Wilkinson	77
Wyatt's Memoir of John Huss	185
Birds	425
Book about Pictures	659
Christ our Law	287
Christian Miscellany	185
—— Watchman	362
Companion for Leisure Hours	21
Confessions of an Apostate	185
Eclectic Review	185

	Page
Emigration from India	185
English Maiden	283
Estimates of Missions	21
Four Lectures to Young Men	184
History of the Macedonians, &c.	287
——— Jews	21
House at Kettering	482
Jubilee Hymn	244
Jubilee Meeting at Kettering	482
Juvenile Scrap Book	587
Letters, by Mrs. Stevens	659
Life of Bishop Bonner	286
——— Ignatius	535
Memoir of Mr. James Halley, B.A.	77
——— Mrs. Duncan	425
——— Richard Phillips	243
——— the Rev. H. Vaughan	585
Missionary Book for the Young	244
Modern Persecutor Delineated	134
Notes on Scripture Lessons	20
Old Sea Captain	535
Our Home Population	245
Philological Tracts. Vol. III. (Biblical Cabinet)	481
Plants	21
Poetry of the Seasons	660
Proceedings of Juvenile Missionary Meeting	482
Reasons for not uniting with "The Brethren"	79
Report of Baptist Tract Society	482
Sabbath Studies	659
Scripture Illustrated	362
Sermon for the Times, by a Layman	554
Sketches of Sermons for Special Occasions	135
Statistics of Dissent	586
Suggestions respecting Class Meetings	587
Royal Baptism	134
Ruined World	533
Tracts of the Anglican Fathers	78
Union Hymn Book	245
Wife and Mother	21

STATISTICS.

Associations of Baptist Churches, 1842	662
Baptist Churches in the United Empire	662
Income and Expenditure of the Principal Baptist Institutions	663
Ministers of the London Baptist Board	666
Officers of our Principal Denominational Societies	664

INTELLIGENCE.

AMERICA	(U. S.) American and Foreign Bible Society	492, 536
	Baptist Anti-Slavery Convention	537
	Baptist Board of Foreign Missions.	537
	Boston	22, 136
	New York	136
	Number of Baptists	186
	Progress of Baptist Principles	538
	Protestant Episcopal Church	22
	Recommendations to Baptist Churches	548
ASIA	Caste among Christians	246
	Lascars, the	246
	Nestorians, the	189
AUSTRALIA	Baptism in the Torrens	80
	Climate and Salubrity	483
BELGIUM	Activity of the Romish Clergy	249

INDEX OF CONTENTS.

705

		Page
CANADA.....	Appeal on behalf of Canada	539
	Canada Baptist College	540
	Canada Baptist Missionary Society	667
	Death of the Rev. J. Edwards	363
	Demand for Missionary Exertion	137
	Eastern Baptist Association	667
	Emigration	669
	Letter from the Rev. J. Edwards	187
	Long Point Baptist Association	668
	Memorial to the Governor-General	540
	Ottawa Baptist Association	667
	Tuscarora Indians	364, 668
CHINA	American Missionaries	541
DENMARK	Early History of the Baptist Church	669
	Letter from P. C. Mönster	588
	Memorial to the King	253
	Release of the Mönsters	32
	Renewal of Persecutions	189, 440
HAMBURG.....	Hostility against the Baptists	440
	Letter from Mr. Oncken	313
NOVA SCOTIA	Acadia College	426
	Number of Baptist Churches	541
PRUSSIA	Address to the King	88
	Letter from Mr. Lehmann	247
ANNUAL MEETINGS ...	Baptist Colonial Missionary Society	293
	Baptist Union	288
	Bible Translation Society	297
	British and Foreign Bible Society	309
	British and Foreign School Society	311
	Christian Instruction Society	308
	Church Missionary Society	306
	Colonial Missionary Society	313
	London Baptist Association	83
	London City Mission	309
	London Missionary Society	308
	Lord's Day Society	312
	Religious Freedom Society	310
	Religious Tract Society	310
	Sunday School Union	310
	Surrey Mission	313
	Wesleyan Missionary Society	300
NEW CHAPELS	Brighton	543
	Brixton	366
	Broad Haven	367
	Buckingham	249
	Caersalem	433
	Carmarthen	674
	Chesterton	589
	Conlig	675
	Manchester	80
	Maze Pond	80
	Neath	22
	Penrose	674
	Perry	80
	Plumstead	366, 589
	Sawbridgeworth	589
	Shooter's Hill	190
	Smethwick	433
	Stanton	543
	Thetford	543
NEW CHURCHES	Birmingham	249
	Chadlington	81
	Edinburgh	22
	Great Ormesby	433
	Manchester	367
	Stanwick	487
	Uphill	675
ORDINATIONS.....	Amery, E.	190
	Anstie, P.	369
	Barnes, W.	23
	Bayne, R.	250
	Beddow, B.	81
	Berg, J.	23
	Bird, J.	81
	Carrier, W. H.	433
	Casewell, J. D.	544
	Whitchurch	190
	Brixham	23
	Brompton	250
	Stradbroke	81
	Old Sampford	23
	Kensington	81
	Maulden	433
	Buckingham	544
	Evesham	544

		Page
ORDINATIONS.....	Clarke, O. Fetter Lane	590
	Cocks, J. Amersham	138
	Cole, G. Church Street, Blackfriars	250
	Cousens, G. Great Torrington	434
	Cragg, J. Holt	81
	Crambrook, D. Swavesey	190, 433
	Cramp, J. M. Hastings	138
	Davies, W. Cradley	434
	Davis, E. St. Ives	487
	Davis, G. H. Bristol	191
	Davis, J. Manchester	675
	Davis, T. Bromsgrove	487
	Davis, — Swanwick	544
	Dumbleton, J. Swanbourne	367
	Evans, C. Ashby-de-la-Zouch	369
	Flanders, M. Eye	675
	Foot, U. Collumpton	544
	Gamble, H. J. Margate	487
	Godson, J. Tenbury	433
	Green, J. Cullingworth	369
	Hall, J. L. Trowbridge	369
	Hancock, W. Town Mallng	367
	Hirst, J. Blackley	368
	Hobson, J. Barton Mills	138
	Hoe, B. Clapham	434
	Howell, H. Kenninghall	364
	Hull, G. Chelsea	369
	Jennings, D. Clare	487
	Johnstone, F. Cupar	367
	Jones, A. Chatham Brook	368
	Jones, E. Colne	590
	Kirtland, C. Newark	81
	Laurence, J. Chapmanslade	590
	Major, A. Woodstock	190
	Mountford, T. Fetter Lane	368
	New, C. Norwich	487, 590
	Owen, T. Cranfield	23, 487
	Parkins, D. Folkstone	190, 369
	Pearce, S. Crewkerne	368
	Poile, W. F. Derby	675
	Rees, D. Bramley	81
	Robinson, J. Gretton	368
	Salter, W. A. Amersham	137, 250
	Simmons, J. Olney	190
	Smith, C. Shrewton	191
	Stock, J. Chatham	369, 433
	Tubbs, R. Ashdon	191
	Tucker, F. Manchester	367
	Vernon, C. W. Newport	190
	Voller, J. Salford	675
	Ward, R. Clough-Fold	81
	Welch, W. Exeter	190
	White, R. Hillsley	81
	Willis, J. Pontesbury	369
	Wyard, G. Oxford Street	369
	Wyke, A. Westmancote	190
	Young, B. C. Thrapstone	81
RECENT DEATHS.	Abington, Rev. L. J.	252
	Angus, Mr. H., sen.	193
	Arthur, Mrs.	590
	Brice, Mrs. S.	370
	Bussell, Mr. J.	315
	Butler, Mr.	194
	Buttenshaw, Mr. E.	138
	Carey, Mrs.	82
RECENT DEATHS.	Casewell, Mrs.	24
	Champion, Mr. W.	370
	Coles, Rev. J.	82
	Collins, Mr. J.	192
	Croggon, Miss	251
	Dafforne, Mrs.	544
	Dyer, Rev. J.	82
	Edwards, J., Esq	138

RECENT DEATHS.		Page
Elvey, Rev. J.	138	192
Gill, Rev. R.	251	32
Goldsmith, Rev. T.	191	192
Gough, Rev. T.	370	315
Gough, Mrs. E.	591	315
Harry, Rev. N. M.	600	545
Harvey, Mr.	435	193
Hickson, Miss	438	138
Hodgson, Mrs.	138	370
Horder, Mrs.	667	315
Horsey, Mrs.	251	545
Jarman, Rev. W.	370	82
Jones, Mrs.	23	250
Kay, Mr. R.	252	370
Marsh, Mrs.	192	488
Maxwell, Mrs.	23	315
Methuen, Miss	24	192
Millelew, Mr. J.	251	488
Moore, Mrs.	488	675
Page, Mrs. N.	434	370
Paxon, Mr. J.	24	676
Peck, Miss	435	370
Potts, Mr. A.	252	545
RECENT DEATHS.	Robert, Mrs. T.	192
	Roberts, Rev. T.	32
	Roberts, Rev. W.	192
	Roberts, Miss M.	315
	Robinson, Mrs.	315
	Salter, S., Esq.	545
	Satchell, Mrs.	193
	Shilling, Mrs.	138
	Sing, Miss	370
	Smith, Mr. A.	315
	Stephen, Mrs.	545
	Stuart, Rev. J.	82
	Tay, Rev. T.	250
	Thomas, Mr. R.	370
	Thresher, Rev. J.	488
	Turner, Mr. W.	315
	Veley, Mr.	192
	Waddams, Mr. J.	488
	Wall, Mrs.	675
	Willcox, Mrs.	370
	Williamson, Miss	676
	Wood, Mr. E.	370
	Wyke, Rev. A.	545
MISCELLANEA	Address to Prince Albert	252, 436
	the Duchess of Kent	253, 437
	the Queen	252, 436
	Affirmation Bill	253
	African Church in New Orleans	677
	Baptism at Bath	437
	Northampton	546
	of Independent Ministers	26, 370
	Baptist Building Fund	24, 546
	Colonial Missionary Society	139, 600
	Continental Aid Society	88, 139
	Home Missionary Society for Scotland	25
	Magazine	88, 440
	Bath Society	440
	Battersea	677
	Bible Translation Society	144
	Bristol College	437
	British and Foreign Anti-Slavery Society	60
	Bunyan, John	600
	Carson's (Dr.) Work on Baptism	144, 372, 548
	Centenary of the Church at Keysoe	25
	Dissenters' Registers	194
	Distress in Stockport	591
	Evans, Rev. Christmas	492, 600
	Fuller's (Rev. J. G.) History of the Bristol Churches	548
	Gloucestershire Christian Union	26, 83
	Green, Rev. S.	548
	Hall Green	26
	Honorary Degrees	144, 492, 548
	Infant Baptism	440
	King Street Chapel, Maidstone	194
	Knibb, Rev. W.	256
	Little Wild Street	25
	London Baptist Association	83
	Marriages	26, 84, 140, 254, 372, 438, 489, 546, 592, 677
	May Meetings	256
	Meeting of Ministers on the Distress in the North	372
	Memorial to the King of Denmark	253
	Monmouthshire Baptist Home Missionary Society	677
	Newcastle Anniversaries	82
	Oxford Tractarians	32
	Presents to Ministers	26, 83, 253

	Page
MISCELLANEA	
Profits of the Magazine	24, 436
Profits of the Selection	256, 545
Religious Tract Society	600
Resignations	26, 84, 88, 194, 254, 437, 592
Risborough Chapel, Re-opening	547
Scripture Lessons for Sunday Schools	371
Shrewton	254
Stepney College	488
Tent Services	82
Translation of the Bible	600
Treasurer of the Baptist Missionary Society	196
Uley	253
Vindication of the Baptists by a Churchman	88

CORRESPONDENCE.

Carto, Rev. B., on the Trust Deeds of Baptist Chapels	597
Crasweller, Mr., on Legacies to Societies	31
Eyres, Rev. J., on the Bath Society	85, 196
Godwin, Rev. B., on the Bath Society	141
Green, Rev. S., on the Bible Translation Society	140
Haddon, Mr., on Attacks on our Jamaica Missionaries	598
Johnston, Rev. F., on Oulton Chapel	29
Marsh, Rev. D., on Jewish Purifications	678
May, Rev. J. H., on the Trust Deeds of Baptist Chapels	490
Millard, Rev. J., on the Bath Society	85
Morgan, Rev. T. H., on Trust Deeds	597
Murch, Mr. Spencer, on the Republication of Dr. Carson on Baptism	315, 491
Overbury, Rev. R. W., on 1 Tim. iii. 16	28
Phillips, J. L., Esq., on the Bath Society	86
Steane, Rev. E., on the Bible Translation Society	195, 489
Stovel, Rev. C., on an Article in the Evangelical Magazine for August	547, 593
Thomas, Rev. M., on Dr. Carson's Work on Baptism	372
Trestrail, Rev. F., on a New Work by Dr. Carson	316
Upton, Rev. W., on Chapel Cases	254
Yates, Rev. W., on the Bath Society	30
A Deacon on the Relief of Poor Christians	439
A London Minister on the Baptist Magazine	143
A Poor Pastor on the Claims of Aged Ministers	254
C. M. B., on Granting Dismissions	142
D. on Dismissions	32
E. B.'s Answer to a Query on Securities for Money	143
Enquirer on Singing in Public Worship	255
G. on Securities for Money	88
Gulielmus on Granting Dismissions	86
Jonathan on Granting Dismissions	87
Liber on Ministers' Libraries	599
Mnason on Relief of Poor Christians	492
Omega on the Sale of the Baptist Magazine	84
Sigma on Ministers' Libraries	598
W. I. on the Relief of Poor Christians	439
Query and Answer	88, 143
MISSIONARY HERALD, Contents of	695